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GENTILE
Divinity and Morality
DEMONSTRATED,
I N
A Brief Collection
O F
Sayings, Precepts, Counsels,
Sentences and Exhortations
Of several Eminent
GENTILE PHILOSOPHERS,
PRINCES, ORATORS, &c.
With a short Account of their Lives.

By **JOHN BOCKETT.** *K*

There is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond, nor Free; but Christ is all, and in all, Col. 3. 11.

L O N D O N :

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GENUINE

EDWARDS and GORDON

DEVELOPERS

A Brief Collection

of the most valuable

and interesting

of the most valuable

of the most valuable

of the most valuable

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TO THE
READER.

AS I have diligently perused the Sayings and Precepts, which are said to have been utter'd by some of the Antient Heathen Philosophers, and considered the many Great and Excellent Truths therein contain'd; it hath made me Admire that Divine Wisdom wherewith they were endu'd; and also hath inclined my Mind to make a Small Collection out of them, (as I found 'em scatter'd) and place the most particular Matters under their proper Heads or Chapters, for the Use and Benefit of those chiefly, who have but little Time to Read, or Money to Purchase large Volumes.

The greatest part of this Collection is taken out of an antient Book, Intituled; A Treatise of Moral Philosophy; and I have been careful to insert the Authors Names, as I found them, and put

To the Reader.

them to their respective Sayings; altho' there are some Sentences in the said Book, wherein the Authors Names are omitted. And if any Author or Sentence appears to those, who are better Learned in History, to be out of Order, or misquoted, I crave their favourable Censure thereof, it being not designedly done: And where I have abbreviated their Sayings, I endeavour'd to keep their Sense.

I have also Collected many other Sayings out of other Books, and placed them (as I judge) under their proper Heads; that thereby I might render it the more Acceptable and Delightful to those, that shall desire carefully to peruse the same.

But if they should be lightly esteemed by any, because they are for the most part the Sayings and Precepts of Reputed Heathens; yet upon diligent Search they will find them to be generally Concurrent with Scripture, and Consonant to Christianity, both as to the Divine and Moral Duties thereof; and some Professed Christians, 'tis to be doubted, far short of many of these Gentiles, both in Piety and Vertue; and the more is the pity, because they have much greater Advantages, rather to Excel them there

To the Reader.

in, considering their Christian Education, and the Benefit afforded them, which the Gentiles had not; as the Help of the Holy Scriptures, which are superior to all other Books, whether we consider the Prophecies of the Old Testament, or the Fulfilling of them in the New, by the Coming, Life, Sufferings, Death and Resurrection of Christ; and the Redemption, by and through the great and infinite Love and Favour of God, that he obtain'd for Mankind, and of the Miracles wrought, and Doctrine taught by Him: I say, if these call'd Christians fall short of the Heathen in Piety and Vertue, how much more inexcusable will they be, than those that had not these Advantages for their Help and Benefit? Yet the Lord's Love was so universally extended towards them, that he did manifest so much of his Light, Grace and Spirit in them, that (giving heed, and submitting thereunto) was sufficient to Guide and Direct them to eschew Evil, and embrace Vertue in this Life; which doth concur with what the Apostle said, Rom. 1. 19. That which may be known of God, is manifest in them (the Gentiles) for God hath shew'd it unto them. And again, he saith,
Chap.

To the Reader.

Chap. 2. 14, 15. For when the Gentiles, which have not the Law, (*or outward Rule*) do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves; which shew (*saith he*) the Work of the Law written in their Hearts, their Consciences also bearing witness, and their Thoughts the mean while accusing, or else excusing one another; which implies, that they were inwardly either Justified or Condemned, according as they either Obeyed or Rejected that Divine Gift; and agrees with 1 John. 3. 20, 21.

'Tis readily granted, that none of the Gentiles were or could be saved, but by Jesus Christ; there being no other Name under Heaven given among Men, by which we can be saved, Acts 4. 12. But as the bare Letters of Adam's Name were not the Mediums of conveying Condemnation and Death into the World, but his Sin and Transgression were; and many partake of the sad Effects thereof, who never heard of Adam, nor of his Falling, by Eating of the Forbidden Fruit, so Life and Salvation being not simply and necessarily convey'd to any,
by

To the Reader.

by the meer *Literal Knowledge* of the *Name* of *Jesus Christ*, but by that *Power and Vertue* which spring from him; therefore why may not they be made *Partakers* of the *Benefits* of *Christ's Outward Appearance* (by the *Powerful Operation* of his *Light and Spirit* in their *Hearts*, *Sanctifying* and *Justifying* of them) who never heard of his *Name*, as outwardly, nor that he was born of the *Virgin Mary*, &c?

So what I have here done, is not because we want *Examples, Precepts and Doctrines* of *Christian Writers* to produce, (this *Book* being not altogether without, as *Ambrose, Augustin, Chrysostom*, and some others) but rather to *Exalt* the great *Love* of *God* through *Jesus Christ*; that as *Peter* said in the *Case* of that devout *Gentile, Cornelius*, so may I say, that *God* is no *Respecter* of *Persons*; but in every *Nation*, he that feareth him, and worketh *Righteousness*, is accepted with him, *Act's* 10. 34, 35. And I believe many of these *Gentiles*, and others, by the same *Means*, have and may attain to the like *Acceptance*: For by what is written of them, they were of *Sober and Self-denying Lives*,
and

To the Reader.

and maintain a Truth, Equity, Justice, and the like excellent Vertues, as may appear by this Brief Collection; and particularly in the Life and Death of that Eminent Gentile Philosopher, Socrates, which is here more fully described than the rest, being one of the Principal Authors herein named, as is demonstrated in about Eighty of his weighty Sayings, on several Subjects and Occasions.

Thus desiring that a Blessing may attend my small Labour, in Collecting and Methodizing this Manual, that it may not only be for the Information, Benefit and Edification of those that have good Inclinations begotten in them, to press after those Vertues, so much Recommended herein; but also that it may be a Motive to Excite others to abstain from Vice, so much contrary thereunto; then will they bring Honour to God, and their Christian Profession; which none can do, by only Talking, and Bearing a Name thereof, and the mean while delighting in Impiety and Immorality, and suffering it to prevail over them; which is a going in the Broad Way that leadeth to Destruction, Mat. 7. 13.

John Bockett.

G E N T I L E
Divinity and Morality
D E M O N S T R A T E D.

C H A P. I.

to page 15

Their Opinion of, or concerning God; his Works, Power, Omniscience, and Omnipresence: Also, of Fear, Prayer, and Worship due to Him from all Men.

PHILOSOPHY is to find out and know the Truth both of Divine and Humane Things, Justice, Piety, and Religion; yea, the whole Company of Vertues never depart from her: She teacheth us to adore and serve God, and to love Men. *Seneca.*

The World was Created by the Divine Providence of God. *Aristotle.*

B

The

The Order of all Things that are visible in this World, declare, that there must needs be one principal Cause and Beginning, which we call God; and also that the same Order cannot be without Providence, and one perpetual Governor. *Aristippus.*

That is God, which lacketh Beginning and Ending; which God, being made of none, hath by his own Power created all Things. *Hermes.*

He only is to be known and taken for a God, who is not only a Creator, but also a Comforter, a Preserver, a Saviour, and a Deliverer. *Plato.*

There is a God that doth Rule and Govern all Things, who maintaineth the Course of the Seas, the Changes of Times, the Alteration and Order of Things, belonging both to Sea and Land; and who plainly seeth both the Lives and Doings of all Men. *Cicero.*

There is a Living God, who only Knoweth, who only Remembreth, who Foreseeth, Governeth, and Moderateth all Things; and He it is that Liveth for Ever. *Cicero.*

Let all Men in this be truly persuaded, That God is the Governor

and

and Moderator of all Things; and that all Things are done by his Power and Appointment, or permitted in his Wise Providence; and that He it is, who most clearly Beholdeth every Man, both what he doth, and what he admitteth in himself, and with what Mind and Godliness he doth love and favour Religion; and that he hath also a regard both of Wicked and Ungodly Men.

There is but one God, and He is Glorious for ever: He is called, He who knoweth Hearts. *Thales.*

It is a Man's Duty to believe of the Divinity, that it is, and that it is in such a manner, as to Mankind, that it overlooks them, and neglects them not. *Pythagoras.*

God himself inhabits the lowest, and highest, and the middlemost; there is no Place or Being without God. *Ibid.*

God is one Heavenly Luminary, or Light, and Father of all Things, only Wise, Invisible; yet Intelligible. *Ibid.*

God is an Infinite, Self-moving Mind; this Divine Infinite Mind, is the Efficient Cause of all Creatures;

every Creature being made according to its Species, by the Divine Mind.

Anaxagoras.

God is One, perfect in Himself, giving the Being and Well-being of every Creature. *Socrates.*

God at once seeth all Things, from the Influence of his Eye, which at once out-runs many Miles; and of the Mind, which at once considers Things done in the most distant Places. *Socrates.*

God is First, Eternal, Ineffable, Perfect in Himself; that is, Needing none: And ever Perfect; that is, Absolute in all Times. *Plato.*

God is an Immortal Being, Rational, Perfect, or Intellectual in Beatitude,---not of Humane Form, Maker of all, &c. *Zeno.*

God is without any Body, Invisible and Immortal; whose Form cannot be comprehended with the Eyes of Mortal Man, nor yet described by any Sensible Knowledge. *Plato.*

God's Power is in all Things, and in every Part of the World; and by his Providence all Things are preserv'd goveren'd and mov'd, or order'd; and

He himself is of none other either moved or governed. *Plato.*

The Divine Nature and Substance of God suffereth neither Change nor End, for it is both Immutable and Infinite.

In God, or about God, can be no Evil; therefore all Evil is far from God: For all Goodness proceedeth from Him, and He is the only Fountain and principal Goodness. *Plato.*

There is nothing that God cannot bring to pass, and that without Labour and Travail.

God, the great King, giveth Man right, and doth no Man wrong: He never begat Injury, but Light, Life, Peace. ---- Who includes us in the Flesh, and placed us upon this Earth, to try us; whether we, being gone forth from him, would live unto him, as he hath commanded; who demandeth an Account of those that depart. *Dindimus.*

God, the Author of all Goodness, hath created all Good Things. *Mar. Aur.*

Only God forgiveth and pardoneth us our Sins.

God knoweth and seeth both the
B 3 Deeds,

Deeds, and also the Thoughts of all Men, from whose Knowledge nothing may be hid. *Lambert.*

God is near thee, and he is in thee; the Holy Spirit sits or resides within us, the Observer of our Good and Evil Actions; as he is dealt with by us, he deals with us. *Seneca.*

Nothing is closed from God, He is within our Souls, and he cometh into the midst of our Thoughts. *Seneca.*

God hath built to himself a Natural Temple in the Consciences of Men, as the Place wherein he would be worshipped. *Iust. Mart.*

So Powerful is Vertue, and so Glorious is Providence, that every Man has a Light set up within him for a Guide, which we do all of us see and acknowledge, altho' we do not pursue it. *Seneca.*

God presently beholdeth all things. *Diogenes.*

No Man may escape the just Judgment of God. *Hermes.*

As God findeth thee to be, when he calleth thee, so doth he judge thee. *Phocion.*

God

God will reward every Man according to his Works. *Hermes.*

If thou would'st obtain any thing of God, frame thy Works according to his Will. *Diogenes.*

God hath put the Use of Things into Men's Freedom; then he that leaveth the worst, and followeth the best, is not God, but is made God's Friend. *Dindimus.*

Desire nothing of God, save that which shall be right; for he will grant nothing unjustly asked. *Pythagoras.*

Tho' God exalts thee in this World, be not proud, nor despise any Man therefore, nor think thy self better than another; but remember, that God by Creation hath made all Men alike. *Anacharsis.*

God greatly esteemeth Vertuous People, tho' in the World they be little set by. *Socrates.*

Be mindful of God, for the Remembrance of him helpeth Men from Evil. *Phocion.*

No Man can be Just, without the Fear of God. *Socrates.*

Fear God above all things, for that Righteous and Profitable; and so

order thy self, that thy Thoughts and Words be always of Him: For the Speaking and Thinking (reverently) of God, surmounteth so much all our other Words and Thoughts, as God himself surmounteth all the Creatures; and therefore Men ought to love, fear, and obey Him; tho' they should be constrain'd by wicked Men to the contrary. *Socrates.*

If thou know'st not what is Sin, and what is Vertue, by the Fear and Love of God thou shalt know them both.

By the Fear of God we attain Help of the *Holy Ghost*, which shall open to us the Gates of Salvation, whereinto our Souls shall enter, with them that shall obtain Everlasting Life. *Socrates.*

He that feareth God as he ought shall never fall into the Paths that lead Men into Evil. *Hermes.*

The Fear of God is the Beginning of Wisdom; and the want thereof is the Ground and Foundation of all Foolishness, Sinfulness, and Abomination. *Socrates.*

When the Fear of God is once gone

gone from a Man, there remaineth then nothing else but Lightness of Life, extreme Rashness, Forgetfulness of God, and running headlong into Sin and Mischief.

He that rightly feareth God, and esteemeth well the Excellence of his Majesty from his Heart, cannot forget such Precepts as he received of God, but will always think upon the Observance of them.

The Fear of God doth not only withdraw the Hand, and other parts of the Body, from committing Evil; but also it helpeth to cleanse the Mind, and withdraw the Consent thereof to Evil.

Let Man never leave God's Help for any Mortal Man's, lest that God depart from him in his greatest Necessity. --- As God is full of Mercy, so also is he a just God: As well in Adversity, as in Prosperity; Rejoice, and thank God. *Mar. Aur.*

When thou wilt fast, purge thy Soul from Filth, and abstain from Sin; for God is better pleased therewith, than abstaining from Meats. *Hermes.*

Above and before all things, worship God.

Desire God at the beginning of thy Works, that thou may'st by his Help bring them to a good Conclusion.

Xenoph.

Prayer is the chiefest Thing that a Man may present God withal.

Hermes.

Prayer is a Divine and Heavenly Effect of the Soul, and signifieth (generally) the Desire of all Things that are of Necessity to the Sustainance and Nourishment of the Soul and Body, especially from the Hand of God.

True and acceptable Prayer unto God, is to crave any thing at the Hand of God answerable to his Will, having our Hearts lifted up unto Him, during all the time of Prayer.

A pure Mind is the best Service of God; the most Religious Worshipping of God, is to follow Him; the only Honouring of God, is not to be Evil. *Seneca. Hermes.*

Worship God with a pure Heart, pray unto Him, and He will advance thee. *Xenophon.*

The

The only and best way to worship God, is to mind and obey whatsoever He commands. *Socrates.*

Pray Earnestly for Repentance, and continually make thy faithful Petition and Supplication to the Everlasting God; Call upon Him in the Day, and forget Him not in the Night.

When Temptation invadeth thee, or giveth unto thee a cruel and sharp Assault, then earnestly, faithfully, and heartily call on God for his Help, and that by Prayer; wherein being continual, perfect and pure, thou may'st prevail, and obtain the Victory. *Pythagoras.*

The surest way for Men to escape the Danger of their Enemies, is always to be ardently imploy'd in devout praying, and to be continually mindful of Well-doing. *Antisthenes.*

Consider the Majesty, the Goodness, the venerable Mercies of the Almighty! a Friend that is always at Hand: What Delight can it be to Him, the Slaughter of so many Innocent Creatures, or the Worship of Bloody Sacrifices? Let us purge our
Minds,

Minds, and lead Vertuous and Honest Lives. --- His Pleasure lies not in the Magnificence of Temples made with Stone, but in the Piety and Devotion of consecrated Hearts. *Seneca.*

Vertuous and Well-disposed Men do daily pray unto God, for the cleansing of the Impurity of the Heart, and do watch it with all the diligence they can, and labour to refrain the Corruption thereof, that it burst not out, either to the hurt of themselves or others.

God hateth the Prayers and Sacrifices of Wicked People. *Socrates.*

All Things living, both in Heaven and Earth, owe unto God due Worship and Obedience. There be two most special and weighty Causes, why God ought to be honoured and worshipped; the one is, because he ought of Duty to be worshipped; the other, because it is for our Benefit, or rather Necessity. *Solon.*

To worship God, and to serve him truly, is to please him, or to be thankful unto him: But no Man can rightly please him, but by doing of his Will. Wherefore all kind of Wor-
ship

ship, which is rather grounded upon the Will of Man, than upon the Will of God, is to be utterly refused in his sight, and imputed as vain before him, ingrateful, hurtful, and void.

The God of all Gods is our God. He is a Word, a Spirit, Love, &c. and is not pleased with Worldly Riches, but with Holy Works, and Thanks for his Grace. *Dindimus.*

God ought to be worshipped and served, as he himself commandeth *Socrates.*

The sincere and incorruptible Service of God is done but in a few. He cannot be a true Server of God, who serveth him not in the Spirit of his Mind, and in Truth, but Fantastically, and in Hypocrisie. *Augustin.*

True Worship of God, which is done in Spirit and in Truth, requireth not any Outward or Worldly Beauty, but rather a Spiritual Beauty or Comeliness.

Where Men's Souls are deeply and frequently employed in that Spiritual Retirement, and waiting for Divine Strength, and are often exercised in Meditation upon the Divine Mind, holy

holy Revelations or Illuminations will occur, which enlighten the Soul, and enable it the better to live, and act vertuously. *Diogenes.*

The great Blessings of Mankind are within us, and within our reach.---- Tranquillity is an Equality of Mind, which no Condition of Fortune can either exalt or depress. *Seneca.*

What things are agreeable to God cannot be known, unless a Man hear God himself. *Pythagoras and his Sect.*

The Worship of God consisteth not in Words, but in Deeds. *Mar. Aurel.*

It is a right Honourable and Blessed Thing, to serve God, and reverence his Name. *Pythagoras.*

C H A P. II. *to* 32

Of the Soul of Man, its Immortality and Excellency; Of Conscience; Of Man's Life, and the Cares and Troubles thereof; Of Natural Death, and Future Rewards.

MAN is a Creature made by God of two Parts: Of a Soul everlasting, immortal; of Substance immaterial, wherein are Reason, Wisdom, and Knowledge: And of a Body frail and corruptible, made of the four Elements, whereof cometh Life and Sense. *Plato* (said) but; yet Wisdom, Discretion, and Knowledge, come not of the Body; then, seeing they be the best Things in Man, they must come of a better Thing: And better than the Elements (whereof Man is made) is nothing, saving God, and the Spirit and Power proceeding from him; then is thy Reason or Soul either of God or his Spirit, and so of it self Immortal and incorruptible. *Pythagoras.*

He is worthy of God's Fellowship,
who

who doth nothing unworthy of God; but thinketh on Godly and Heavenly Matters, and speaketh as he thinketh, and doeth as he speaketh. *Agapetus.*

Truth, Honour, and Seemliness, wherewith the more we are decked, adorned, and beautified, the farther off we shall be from the Brutishness of Beasts, and approach the nearer unto the Divine Nature, which of it self is only most Excellent, and therefore most especially to be embraced. *Tullius.*

All Men are by Nature equal, made all by one Workman of like Clay; and (howsoever we deceive our selves) as dear unto God is the poor Beggar, as the most pompous Prince living in the World. *Plato.*

Wo be to him, who contemning the Excellency of his own Nature, and the Dignity that is in him, serveth only his Bodily Lusts, defiling his own Soul, through his Vile Desires and Beastly Delights. *Socrates.*

He ceaseth to be a Man, and is indeed but a brute Beast, who leaveth the Rules of Reason, and giveth his
Mind

Mind only to the fulfilling of his Bodily Lust. *Zeno.*

The most Precious and Excellent Thing, which God hath created here on Earth, is Man; and the Richest Thing to him, is the Soul and Reason, by which he keepeth Justice, and escheweth Sin. *Hermes.*

If *Alexander* take my Head, and slay me, he shall not destroy my Soul, which will return to God; while the Body, which was taken out of the Earth, shall thereunto return. *Dind. to Alex.'s Ambassadors.*

The Soul is an incorruptible Substance, apt to receive either Joy or Pain, both here and elsewhere. *Solon.*

By the Justice of God, the Soul must needs be Immortal, and therefore no Man ought to neglect it; for tho' the Body die, yet the Soul dieth not. *Plato.*

The Souls of the Good shall live in a better Life; but the Souls of the Evil in a worse. *Socrates.*

If Death were the Dissolution both of Body and Soul, then happy were the Wicked, who being rid of their Body, should also be rid of their Soul and

and Wickedness: But forasmuch as it is evident, that the Soul is Immortal, there is left no Comfort for the Wicked to trust in. *Plato.*

The Immortality of the Soul excludeth all Hope from the Wicked, and establissheth the Good in their Goodness. *Plato.*

The Delights of the Soul are to know its Maker, to consider the Works of Heaven, and to know her own Estate and Being. *Aristotle.*

The Night seemeth tedious unto a Man, and dark; how much rather a Soul destitute of the Light of God, and darkned with Sin! The goodly Beauty of the Body pleaseth the Eyes, but how precious a thing is the Beauty of the Soul! *Salomon.*

The good Soul grafteth Goodness, the Fruit whereof is Salvation; but the Evil planteth Vices, whose Fruit is Damnation. *Boetius.*

The good Soul is known, in that it gladly receiveth Truth; and the Evil, by the delight that it hath in Lies.

The Souls of the Good are sorrowful for the Works of the Wicked.

A good

A good Soul hath neither too great Joy, nor too great Sorrow; for it rejoiceth in Goodness, and it sorroweth in Wickedness. *Pythagoras.*

It is better for the Soul's sake to suffer Death, than to lose the Soul for the Love of this Life. *Hermes.*

A wise Man ought to look more carefully to his Soul than to his Body. *Socrates.*

It is better to have a Soul garnished with Vertue and Knowledge, than a Body decked with gorgeous apparel.

Wisdom, Vertue, and Understanding, are the garnishing of the Soul.

Order thy self so, that thy Soul may be always in good Estate, whatever comes of thy Body. *Pythag.*

Blessed is the Soul that is not infected with the Filthiness of this World.

If the Soul of Man (through Sin) once dead, it is never more revived, but by the only meer Grace and Mercy of the most Gracious and loving God, whose Vengeance (by Justice) still waiteth the Destruction of wicked and wilful Sinners. As

As the Body is an Instrument of the Soul; so is the Soul an Instrument of God: The Body was made for the Soul, and not the Soul for the Body. *Plutarch.*

Look how much the Soul is better than the Body, so much more grievous are the Diseases thereof, than the Diseases of the Body. *Diogenes.*

The Soul cannot but ever live, it hath no end of living: Yet we may say (in one Sense) the Soul liveth and dieth; it liveth in the Grace and Favour of God, and dieth in the Malice of the Devil.

The Soul's Life is the Light of Vertue, and his Death is the Darknes of Sin.

There is a Holy Spirit in us, that treateth us as we treat him. *Seneca.*

That as the Sun cannot be known but by his own Light; so God cannot be known, but with his own Light. And as the Eye cannot see the Sun but by receiving its Image; so Man cannot know God, but by receiving his Image. *Plotinus.*

The Light and Spirit of God are as Wings to the Soul, or as the
which

which raiseth up the Soul into a sensible Communion with God, above the World, which the Mind of Man is prone to slug or bemire it self withal. *Plato.*

The Conscience of Man is (in himself) a secret Knowledge, a private opener, Testimony, or Witness; an accuser, an inward Troubler or Tormentor; or a Satisfier, and joyful quieter of the Mind of Man in all his Doings. *Antisthenes.*

A good Conscience is the Testimony of a good Life, and the Reward of it. *Seneca.*

Every Man has a Judgment and a Witness within himself, of all the good and Ill that he does; which inquires us with great Thoughts, and ministers to us wholesome Counsels. *Seneca.*

A Man's Conscience (of it self) greatly convinceth, and giveth Testimony of the Truth unto the Judgment of God. *Cleobulus.*

The Conscience of a Man is not void of the Knowledge of God's Laws, and of his Judgments; because he could be moved by them, and therefore fear to offend. *A*

A good Conscience is a continuall Feast. *Seneca.*

It is better to trust in a good and quiet Conscience, in all our Honest and Godly Doings (in the sight and presence of God) than to trust to the satisfying of our selves in the vain Pleasures of this World, or the wicked Motions and Pleasures of the Flesh with the Terror of a wicked Conscience. *Phocylides.*

The Love of this vain and wicked World, maketh Men do many things contrary to the Law of their Consciences; for in them that love the World, there is little regard of God; neither doth his Love abide in them. *Zeno.*

He that frameth himself unwardly, to do that which his Conscience reproveth him inwardly, cannot please God.

The Conscience that is wounded and over-burthen'd with Sin, feeleth even in this Life part of Hell Torments.

It is a great deal better to have a quiet and settled Mind, lying upon the Ground; than to have much

Trouble

nuar Trouble on a Bed of Gold. *Pytha-*
goras.

and The Conscience of a Man is unto
 oness himself as a Thousand Witnesses.
 and *Socrates.*

o the A troubled Conscience tormenteth
 vail the Mind; but a quiet Conscience is
 wick high Felicity, passing all Worldly
 Fleish pleasures and Dignity.

Con Fearfulness, and Trembling of Con-
 science, follow Sin and Wickedness.

Wicke Keep thy Conscience pure and un-
 thing defiled, and strive not against the
 rule of it.

Con If there be a happy Man in this
 ve th World, it is he who hath a pure and
 f God World, it is he who hath a pure and
 a then clean Soul, and a Conscience defiled
 with nothing; for the Mysteries of
 unto God may be seen and beheld of him
 s Con only. *Socrates.*

ly, can If the Devil, thy own Conscience,
 or God's Law do accuse thee, for any
 bound evil conceived or done, confess thy
 feeler fault speedily, defer not the time,
 ell To ally not with God, be truly repen-
 at, trust in his Mercy, and hide
 o have thy fault from him; so will he
 ng upo ve mercy upon thee.

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To walk joyfully in the Presence of God, is to live (as it were before his Eyes) in a Godly and Upright Conscience, after the manner of honest Servants; who standing in the Presence of their Masters, always depend upon their sudden Beck.

Consider that Man's Life is weak and frail, filled with many froward and troublesome Businessses, in providing for it Meat, Sustenance, and Things needful, to save it from Misery. *Democritus.*

Whosoever thinketh in this Life to live without Labour and Sorrow is a Fool; for God hath so appointed our State, that we by Vertue of our Souls, should suffer, and subdue all kinds of Adversity. *Solon.*

The Flowers of Life, which are Lusts and Pleasures, are false Shew Shadows and Vanities; and the Fruit thereof, Labour and Care;--- the Tree it self, Corruption and Frailty. *Seneca.*

This World is a Way full of sharp Thistles, whereof every Man ought to beware how he walketh, for fear of pricking himself. *Seneca.*

We may use this World, but if we
 abuse it, we break the Love that we
 have to God.

Two things are very well able
 (with God's help) to direct Man's
 life; that is, to live vertuously,
 (namely, shame of dishonest things)
 and a desire of those things that are
 good and vertuous. *Plato.*

Three things diligently note, (*viz.*)
 thy Soul, thy Body, and the Sub-
 stance of the World. --- First, thy
 Soul; seeing it is a thing Immortal,
 created and made---of the Almighty
 and Everlasting God. Secondly, thy
 Body, as the Case of the Soul, and
 nearest Servant to the Secrets of the
 Spirit. Thirdly, the Goods of this
 World,---as necessary for the Body,
 which cannot want needful things.
 At the Eyes of thy Mind, first, have
 the best regard unto the best thing,
 (*viz.*) thy Soul; next unto that, thy
 Body; and thirdly, consider the
 World. *Socrates.*

Take heed, above all things, that
 thou goest not backward, as he doth,
 that first careth to be a Rich Man,
 and then to be a Healthful Man, and

thirdly to be a Good Man ; whereas thou should'st, on the contrary, first study for Goodness, next for Health and lastly for Wealth. *Socrates.*

Beware, that for the variable and vain Delights of this wicked World thou losest not the Joyful and Everlasting Felicity. *Plato.*

The World and the Flesh do nothing else but fight against us, and we have need at all times to defend us from them. *Mar. Aurel.*

Fix not thy Mind upon Worldly Pleasures, nor trust to it ; for deceiveth all that put their trust therein.

He that seeketh the Pleasures of this World, followeth a Shadow which, when he thinketh he is free of it, rest of, vanisheth, and is nothing. *Hermes.*

Trust not the World, for it never payeth that it promiseth.

He that trusteth to this World, is deceived ; and he that is suspicious of it, is in great Sorrow.

The Vanities of the World are a hindrance to the Soul.

It behoveth a Man so to use his

self, that he look for Death every Hour, and to be always in a readiness for the coming thereof.

The Life of Man is like Water poured out of a Bucket, which the Earth quickly sucketh up, and apprehendeth not again. *Augustin.*

Death is common to all Persons; tho' to some one way, and to some another. *Socrates.*

Death sets the Slave at liberty, carries the banished Man home, and places all Mortals upon the same level. *Seneca.*

Death is not to be feared of them that are good. *Marc. Aurel.*

Tho' the Bodily Death, by divers Means, and for divers Causes, be unto Men very tedious and bitter; yet the Death thereof, for the Testimony of God's Truth, is unto the Godly most easie, most joyful, sweet and desirable; because he seeth, through the Eye of Faith, the present Performance of God's Heavenly Promises.

If we live to die, then we die to live. *Marc. Aurel.*

Death despiseth all Riches and Glory,

Glory, and rolleth both Rich and Poor Folk together. *Boetius.*

As the beginning of our Creation cometh of God, so it is meet that after Death our Soul return to him again. *Aristotle.*

After Winter, the Spring-time followeth; but after Age, Youth never cometh again. *Plutarch.*

He that feareth to have Pains after Death, ought in his Life-time to avoid the Cause, which is his own Wickedness. *Plato.*

None need to fear Death, save those who have committed so much Iniquity, as after Death deserves Damnation. *Socrates.*

He liveth badly, that knoweth not how to die well; he was not born in vain, that dieth well; neither hath he lived unprofitably, that departeth happily: To die, is (or ought to be) the Study and Learning of all our Life, and the chief thing and Duty of Life. *Seneca.*

For Unrighteousness, and other mischievous Deeds, the Soul after Death is sore punished. *Plato.*

The Souls of the Good, after Death,
and are in a happy State, united to God
in a blessed inaccessible Place; the Bad,
in convenient Places, suffer condign
Punishment. *Socrates.*

Take not so much Thought to live
long, as to live well. *Plato.*

To die sooner or later, is not the
business; but to die well or ill: For
Death brings us to Immortality. *Seneca.*

It is uncertain when or where we
shall die; let us therefore look for
Death in all Places, and at all Times.
Seneca.

Live, and hope, as if thou should'st
die immediately. *Pliny.*

Consider therefore thy self, fear to
offend the Presence of God; and fear
not the Day and Hour of Death, but
side with Patience thy appointed
time, and thank thy Maker for thy
Change.

When the Godly shall have their
full Entrance and Beginning to Ever-
lasting Glory, and make their happy
Change from Mortality to Immortali-
ty; and leave the corruptible Dross of
this Life, for Treasures incorruptible:
for Gold, Glory; for Silver, Solace.

Plato. without

without end; for vain Apparel, Robes Royal; for Earthly Houses, Palaces, Mirth without measure, Pleasure without pain, and Felicity endless: Then also shall the End of the Wicked be most lamentable; then shall hastily come unto them their just Reward of Vengeance; then shall they, with the end of this World's vain Felicity, enter into Eternal Misery; then shall they cry Wo, Wo, with endless Horror, for their careless Life, and worldly Security. *Pacuvius.*

It happeneth that we see many wicked Men pass their Days in Worldly Happiness and Pleasure, and sometimes die in seeming Quietness; and contrarywise, many good Men live and die in great Afflictions, and hard Calamities: The Reason (we take it) is, because God doth not always punish and chastise the Wicked upon the Earth, because Men should know that there is a Judgment to come, wherein the Ungodliness of such Men shall be corrected: Neither doth he always recompence good Men with Worldly Blessings, because they may have hope in the other Life, where the Righteous

Righteous shall be rewarded: And as he doth not punish all the Wicked, nor reward all the Righteous in this Life, lest we might think that the Righteous follow Vertue, in hope of Earthly Reward; or shun Vice, for fear of Temporal Punishment: For to Vertue would be no more Vertue; seeing there is no Action that may be term'd Vertuous, if it be only done in hope of Carnal and Earthly Reward, and not for the love of the Thing it self, and to gain Acceptance with God, and hope of Eternal Reward; and he punisheth some wicked Men, and rewardeth some good Men upon the Earth, that Men might believe that there is a Divine Providence, and Care over us.--- Also, that good Men, in fear and reverence of God, endeavour to maintain good Works, to the benefit of others; and that the Wicked despise God, and his Divine Laws. Whereupon it is, that God chooseth the Good, and rejecteth the Wicked; altho' the Good are subject to Calamities in this World, yet we must undoubtedly confess, that there is another Life after this, where

the Good are eternally rewarded, and the Wicked punished: From hence we conclude, that the Life of a wise Man ought to be a perpetual Meditation on Death, &c. *Plato.*

C H A P. III. *to 53*

Of Princes, Rulers, Governors, Counsel, Justice, Law, Honour, Nobility; the Duty of Husbands, Wives, Parents, Children, Subjects, and Servants; Of Friendship and Unity.

HE is unmeet to Rule others, who cannot Rule himself. *Plato.*

It behoveth a Prince, or Head Ruler, to be of such Zealous and Godly Courage, that he always shew himself to be as a strong Wall for the defence of the Truth; and that he suffer it not to be abused, nor once to fall down under his Hand. *Mar. Aurel.*

To Rule well, in all Justice and Equity, is well-pleasing to God, and agreeable to his Divine Nature. *Plato.*

Those

Those Rulers sin exceedingly, that do give others licence to sin.

Government standeth not by Words only, but principally by Act and Example: For by the Example of Governors, Men do rise and fall into Vertue or Vice. *Plutarch.*

It is better for a Realm, Country, or City, to be govern'd by the Vertue of a good Man, than by a good Law. *Aristotle.*

A King ought not to trust him that is covetous, which setteth his Mind to get Riches; nor him that is a Flatterer; nor any to whom he hath done wrong; nor to him that is at Peace with his Enemies. *Socrates.*

Men ought not to be chosen for their Age, nor for their Riches; but for their Wisdom, and Vertuous Conditions. *Aristotle.*

It is required in a Godly Ruler, or Magistrate, to be in his Calling wise, learned in God's Law, and in Life and Conversation upright and pure. *Justinian.*

All that have Authority, should temper it with Wisdom, and pureness of Living. *Mar. Aurel.*

The Strength of a King, is the Friendship and Love of his People. *Hermes.*

It is a great Happiness to the People, to have a righteous Prince; and it is a great Corruption unto them, to have a corrupt and vicious Ruler. *Aristotle.*

Rule and Authority in a good Man, do publish his Vertue, which before lay hid; in an evil Man, they administer Boldness and Licence to do evil. *Democritus.*

Like as the Sun is all one both to Poor and Rich; so ought a Prince to have respect, not to the Person, but the Matter. *Plato.*

This may be a Proof that thou hast reigned well, if thy Subjects increase in Modesty and Riches under thy Government: For good Laws, Justice, and good Example of Life, make Subjects better; and Prudence, joyned with Strength, richer. *Isocrates to Nicocles.*

Tyranny in Princes ought ever to be had in extreme Detestation. *Alexander Severus.*

Among many Vertues belonging unto

unto Princes, none is so properly Good, or so Honourable and Princely, as timely to help Supplicants, to comfort those that are afflicted under them, and to deliver Men from Danger in their Distress. *Cicero.*

To Overcome, is an Humane thing; but to Pardon, is Divine. *Mar. Aurel.*

Counsel is the Key of Certainty. *Plato.*

It is to be diligently noted, that every Counsel is to be proved by three things principally, (*viz.*) that it be Righteous, that it be Good, that it stand with Honesty. *Socrates.*

The Office of a wise Man is to discern what is good and honest, and to shun what is dishonest. *Socrates.*

He is to be counted a good Counsellor, who, while he consulteth in doubtful Matter, is void of all Hate, Friendship, Displeasure, or Pity. *Aug. Cesar.*

A wise Man ought to take Counsel, for fear of mixing his Will with his Wit. *Socrates.*

He is an unjust Judge, who doth things either of Envy, or of Flattery.

True

True Philosophy, is to know and practise, both privately and publickly, those things that are honest and just; and this is that which teacheth us to govern both Domestical and Civil Affairs with Temperance and Justice. *Socrates.*

Both Hatred, Love, and Covetousness, cause Judges oft-times to forget Truth, and leave undone the true Execution of their due and straight Charge. *Aristotle.*

Justice, properly, is nothing else, than a Conformity of all things in the Reasonable Creature to the Law of God's Mind; by which it commandeth, that God be loved above all Things, and that a Man love his Neighbour as himself. *Mar. Cels.*

Nothing ought to be promised, which should be in any wise contrary to Justice. *Tullius.*

Justice is a Measure, which God hath ordain'd upon the Earth, to defend the Feeble from the Mighty, and the True from the Untrue. *Plato.*

Justice exalteth the People: But Permission to Sin, maketh the People most wretched and miserable. *Phil.*
Rex.

It is a Just and Righteous thing, that he that willingly draweth to Sin, against his Will should be drawn to Punishment. *Mar. Aurel.*

A Law-maker ought to be Godly, Learned, and Wise; and such an one as hath been subject to others Laws. *Plato.*

What is Justice, but Godliness! and what is Godliness, but the Knowledge of God our Father! Yet, in respect of us, Justice is commonly taken for an equal Distribution of Right, and Law. *Lactantius.*

If we purpose to exercise Justice perfectly, we must make no difference of Men, in respect of Friendship, Kindred, Riches, Poverty, or Dignity. *Plato.*

No Man ought to commit any unjust Act, how small so ever it be, for any Profit which he may hope to have by it; for all the Treasures of the Earth are not to be compared to the least Vertue of the Soul. *Socrates.*

Laws are nothing else than Rules of Justice, whereby is commanded what should be done, and what ought not to be done. *Alex. Sev.*

What-

Whatsoever is Righteous in the Law of Man, the same is also Righteous in the Law of God: For every Law that by Man is made, must ever be agreeable to the Law of God; and therefore the Laws of Princes, the Commandments of Prelates, the Statutes of Commonalties, --- are neither Righteous nor Obligatory, unless they be aptly agreeable to the Law of God; for by it is only known to whom Right belongeth in any respect, and whereunto also Justice orderly beareth his full force and sway. *Tullius.*

The Law of God is left unto all Posterities, to touch the Consciences of all Men, without respect to any. *Horace.*

It shall be expedient for Governors to have in Remembrance, that when (according to the Laws) they do punish Offenders, they themselves be not moved with Wrath, but be like to the Laws, which are provoked to punish, not by Wrath or Displeasure, but only by Equity. *Tullius.*

Law is the Queen of Morality.

The

The Law, that is perfect and good, would have no Man condemned, nor yet justified, until his Cause be both fully heard and known. *Boetius.*

The whole Body of the Law Civil, hath these three Principles, (*viz.*) live honestly, hurt no Man, and give unto every Man his due.

The Law of God cannot be truly kept with the Heart, if by Deeds it be despised; for no Man keepeth the Law with his Heart; unless he loves the Law; and he that loveth it, doth according to the Nature of Love, and fulfilleth it to the utmost of his power. *Pythagoras.*

The way to Blifs, is to love all Men, and to be subject to the Laws; but to obey God more than Man.

The Good need but few Laws; for Things are not accommodated to Laws, but Laws to Things. *Theophrast.*

Those are only Noble, that are Vertuous. *Antisthenes.*

True Honour is the Fruit of Vertue and Truth. *Plato.*

The worthy Honour resteth not in the Dignity that we have, but in the

the

the good Works, whereby we merit it. *Mar. Aurel.*

The nearest way to attain Glory, is, for a Man to endeavour himself to be such an one indeed, as he would be accounted to be. *Socrates.*

He that to his Noble Lineage, addeth Vertue and good Conditions, is highly to be praised. *Tullius.*

X Humility is the Sister of Nobility.

He is worthy of Honour, who willeth the good of every Man; and he is much unworthy thereof, who seeketh his own Profit, and oppresseth others. *Tullius.*

An injur'd Man had better have a Noble Heart to forgive his Enemy, than to be reveng'd on him, and kill him. *Alex. mag.*

Nobility is not only in Dignity and ancient Lineage, nor great Revenues, Lands, or Possessions, but in Wisdom, Knowledge and Vertue, which in Man is very Nobility, and this Nobility bringeth Man to Dignity.

Honour ought to be given to Vertue, and not to Riches. *Anacharsis.*

It is a shame for a Man to desire Honour, because of his Noble Progenitors

erit nitors, and not to deserve it by his
own Vertue. *Chrysost.*

They that are perfectly Wise, de-
spise Worldly Honour.

Where Riches are honour'd, good
Men are despis'd. *Plato.*

It is very Honourable, Excellent,
and Praise-worthy, for a Man of Ho-
nour, to joyn to his high Office and
Calling, the Vertue of Affability, Low-
liness, tender Compassion and Pity;
for thereby he draweth unto him the
Hearts of a Multitude.

The Inferior Person, or Subject,
ought to consider, that albeit in the
substance of a Soul and Body he is
equal to his Superior; yet forasmuch
as the Powers and Qualities of the
Soul and Body, with the Disposition
of Reason, be not in every Man equal,
God ordain'd a Diversity of Pre-
dominance in Degrees to be among
Men, for the necessary Preservation
of them, in Conformity of Living.
Justinian.

Naturally in times past, Wives
were adorn'd with these Vertues viz.
to be Shamefac'd in their Counte-
nances, Temperate in Words, Wise
of

of Wit, Sober in Going, Meek in Conversation, Pitiful in Correction, well Regarding their Living, no Company-keepers, Stedfast in Promise, and constant in Love. *Mar. Aurel.*

There can be no greater Honour to an honest Wife, than to have an honest faithful Husband, who careth for her, and for no Woman else. *Aristotle.*

The Husband can do his Wife no greater wrong, than to seek the Fellowship of other Women. *Aristotle.*

The best way for a Man to keep his Wife chaste, is not to be jealous, but to be chaste himself, and faithful unto her. *Socrates.*

Such Wives as would rather have foolish Husbands, whom they might rule, than to be ruled by sober wise Men, are like him that would rather lead a Blind Man in an unknown Way, than follow one that can both see, and also knoweth the Way well. *Hermes.*

Those Women, that keep themselves in their Houses, well imployed in their Business, temperate in their Words, faithful to their Husbands, well

well order'd in their Persons, peaceable with their Neighbours, being honest among their Domesticks, and shamefac'd among Strangers; such (I say) have obtain'd great Renown in their Lives, and left a worthy Memory of them after their Death.

Mar. Aurel. and Socrates.

Women, that would have Joy of their Daughters, ought to take from them all such Occasions and Liberty, whereby they should be evil. *Mar. Aurel.*

The Woman that will keep herself from Care, and her Daughter from Peril, ought to see the Time of her Daughter always well spent in some Godly and Honest Exercise: When the Hands are imployed in any good Exercise, then the Heart is void from many idle and vain Thoughts.

If thou hast under thee a Charge of Children and Family, bring them up reverently, in Obedience and Charity. *Mar. Aurel.*

So Educate thy Children in their Youth, that they afterwards fall not into Wickedness, and then their Sin be imputed unto thee. Those

Those Parents ought to be blamed, that are very careful to heap up Riches, and take no care for the good bringing up of their Children.

It is not possible for him to be of a vertuous Disposition, that is Wealthy, and wantonly brought up in Rioting and Pleasures. *Seneca.*

Noble Wits corrupted in bringing up, prove more unhappy than others that are more Simple. *Plutarch.*

This all Men (naturally) receive of their Parents, and ought to be always remembred of them for their comfort, viz. That no Man liveth so poorly in this World, as he poorly came into it. *Plato.*

Children, by their lascivious and remiss Education, (often) grow in time to be Persons most monstrous and filthy in Conversation and Living. *Alex. Sev.*

The Reproof of a Father is a kind Remedy, it brings more Ease than Pain. *Socrates.*

Parents ought to rebuke and chastise their Children, and that secretly in their Houses. *Tullius.*

The studious Father careth more

how

how to bring up his Children in Honesty, than for them to live pleasantly. *Alex. Sev.*

Children are of divers and of sundry Conditions; some are of Nature apt to Vertue and Towardness, and some naturally not so prompt, and gentle: Some are quick of Wit, some are dull of Capacity; of sharp Wits, some do most excel in honest Acts, and some others quick in Wickedness. *Alex. Sev.*

The good and diligent Father or Master, is equally careful, and endeavours by Education to make them conformable to his good Intention.

Use Examples, that such as thou teachest may understand thee the better. *Pythagoras.*

Be sober and chaste among Young Folks, that they may learn of thee; and among Old, that thou may'st learn of them. *Plato.*

Like as Wax is ready to receive any Impression, so is a Child apt to receive Learning.

Nature, and the Law thereof, gives the first place of Reverence and Honour

nour, after God, unto our Parents; and it is a Service highly acceptable to God, to pay unto our Parents, that begat us, and brought us up, Honour and Obedience. *Plutarch.*

The Honour due unto our Parents, is to be understood, to judge reverently, discreetly, and honourably of them; and to esteem well of all their good Counsel, not only as Elders, but principally because they are Parents, whom God used as Instruments, that by them we have naturally in this World our first Beginning and Entrance in Life, and by whom, after our Birth, we are tenderly brought up, carefully attended on, naturally beloved, and necessarily fed and nourish'd. *Chilon.*

It is the first Law even of Nature, that we should dearly love our Parents. *Valerius Max.*

If Children use to Eat or Sleep over-much, they are therewith made dull to learn.

Reverence thy Father and Mother. *Solon.*

Strive not with thy Father and Mother, although they say the Truth. *Plutarch.*

Look

Look what Thanks thou rendrest
to thy Parents; the same expect from
thy Children. *Aristotle.*

In Honouring of our Parents, we
do not only honour the great Power
of God, but also the Excellency of his
Goodness, whereby we are made and
born Men, even of the Blood of Man.
Chilon.

Obedience is an incomparable Ver-
tue, and due both to God and Man,
viz. First and chiefly unto God, and
then to those that are set by him
over us in Authority, as Parents,
Masters, Officers, &c. *Plotinus.*

Thou fallest into great Disobedi-
ence, and great Presumption, when
thou grudgest against them. *Plato.*

We are greatly beholding to them
that tell us of our Faults, and shew
us what way we must keep; because
it is better for us to amend by being
corrected of another, than to undo
our selves by foolish perseverance.
Plato.

Reverence thine Elders with Obe-
dience.

Servants (in Word and Deed) owe
due Obedience unto their Bodily Ma-
sters. *Socrates.*

A Servant made Malepert, will kick at his Duty; and Labour, by custom, becometh easie. *Alex. Sev.*

Gentle Masters have often proud Servants; and of a Master sturdy and fierce, a Wink to his Servant is a Commandment.

He obeyeth many, who obeyeth his Lusts. *Solon.*

The People ow Obedience to their Prince, and ought to fulfil his just Commandment; and the Prince oweth equal Justice unto every Man, and meek Conversation unto all Men. *Mar. Aurel.*

Of all things in this Life, pertaining to Man's Advantage, of what Nature or Condition soever they be, none is more Excellent and Honourable than the Vertue of Peace, which of all Men ought to be commended and sought for. *Alex. Sev.*

Friendship cannot be without Vertue; it is none other thing, but a perfect consent of all things, appertaining as well to God as to Man, with good Will and Charity; and there is nothing given of God (except Wisdom) that is more commodious. *Tullius.*

The

This is a just Law of Friendship;
that the Friend in all things trusteth
to his Friend; first regarding who is
his Friend. *Mar. Aurel.*

Friendship is to be preferr'd before
all Worldly Things, because there is
nothing more agreeable with Nature,
or that helpeth Men more, either in
Prosperity or in Adversity. *Tullius.*

Friendship is the Lover of Love.
Plato.

It is the Property of Friends to
live and love together. *Aristotle.*

A true Friend is more to be esteem'd
than Kinsfolks. *Seneca.*

He is a good Friend, that doth his
Friend good; and a great Friend,
that defendeth his Friend from
harm. *Plato.*

Get Friendship of them that fol-
low Truth. *Aristotle.*

He is a very good Friend, that
sightly forgetteth his Friend's Of-
fence.

One Friend ought not to require
any unjust thing of another. *Mar.*
Aurel.

The Agreement together of evil
Men in Mischief, is not Unity: For
D Unity

Unity is of it self so pure, that it will not be used in Evil. *Aristotle.*

True and perfect Unity or Friendship, is to make one Heart and Mind of many Hearts and Bodies. *Pythag.*

Friends in Adversity are a Refuge, and in Prosperity a Pleasure and Delight to communicate our Pleasures withal. *Aristotle.*

True Friendship cannot be framed but by the Help and Grace of God who draweth like to the love of his like: And that the end of Friendship was, that of two Souls, one should be made, in Will and Affection. *Socrates.*

If thou desirest to be thought a Friend, do the Works that belong to a Friend. *Hermes.*

If thy Friend misbehave himself towards thee, break not off Friendship therefore immediately, but rather endeavour by all means to reform him; so shalt thou not only retain thy old Friend, but shalt double his Friendship. *Pythagoras.*

Do good to thy Friends, that they may be more Friendly; and to thine Enemies, that they may become thy Friends.

He that promifeth, and is long in fulfilling, is but a slack Friend. *Mar. Aurel.*

The Injury of a Friend is much more hard than the Injury of an Enemy. *Socrates.*

Be readier to go to thy Friend in the time of his Misery, than in the time of his Prosperity.

Frequent not too much thy Friend's House, for that begetteth no great Love; and be not too long from thence, for that begetteth Disrespect: But use a mean in all things. *Socrates.*

A Man may be a Friend to another: But he must go no farther with his Friend, than the Altar; that is, he must not offend God, for his Friend's sake. *Pericles.*

To Friends afflicted with Sorrow, we ought to give Remedy to their Persons, and Consolation and Comfort to their Hearts. *Mar. Aurel.*

They who violate Friendship, tho' they escape the Punishment of their Friends, shall not escape the Vengeance of God. *Socrates.*

A Friendship of Interest cannot last any longer, than the Interest it self;

and this is the reason that Men in Prosperity are so much follow'd: And when a Man goes down the Wind, he is forsaken; but one true Friend is helpful to another in all Cases, as well in Prosperity as Affliction. *Seneca.*

Perfect Friendship is to love our Friend more for his Benefit than our own. *Aristotle.*

True Friends must not through Flattery seek to gain the Favour of their Friends, but reprove them rather, that for their Benefit they may reduce them to a better way. *Socrates.*

Friendship is ordain'd for a Help to Vertue, not for a Companion of Vices, as it is not good to joyn hands with every one. *Plato and Pythag.*

To admonish, and to be admonished, are proper to true Friendship. *Seneca.*

Friendship is the Companion of Justice, the Bond of Nature, the Defence of a City, the Comfort of Old Age, and the quiet Harbour of Man's Life: By it all Things consist, and by Discord decay. *Charron.*

C H A P. IV. *to 69*

Of Riches and Poverty, Prosperity and Adversity.

RICHES are in the Number of Things that may be either good or evil, according as the Possessor useth them. *Xenophon.*

He is Rich, that contenteth himself with his Poverty. *Socrates.*

The Richest thing to a Man, is his Soul and Reason, by which he keepeth Justice, and escheweth Sin. *Hermes.*

He is most Rich, that hath most Wisdom.

He that hath Vertue, possesseth the best Goods, because that alone maketh Men happy. *Bion.*

He that is contented, and satisfied with himself, is born with great Riches.

Abstinence from Covetousness is great Riches.

Riches, for the most part, are hurtful to those that possess them. *Plutarch.*

If thou seekest to be Rich, thou shalt

thalt find therewith Sorrow, careful Labour, Misery, Vexation of Mind, and much Mischiefe; but if thou seekest to be Godly, thou shalt find Comfort, Wealth, Prosperity, Peace of Conscience, and all Felicity. *Cicero.*

If Riches and Rich Men are greatly set by in a Commonwealth, Vertue and good Men will not be so much regarded; and yet greater Matters are brought to pass (and Commonwealths preserved) by Vertue, than by Riches. *Plato.*

Vertue is greater Riches than either Silver or Gold. *Aristotle.*

Labour for the Riches that after Death profit the Soul. *Plato.*

God doth permit, that covetous Fathers, in gathering Riches with great Labour, should die with the same, to leave their Riches to their vicious Children to spend badly. *Mar. Aurel.*

Riches and the Substance of the World (often) rob and spoil a Man of much better Riches, (*viz.*) the love of Vertue, and all Godly Exercise. *Hieron.*

It is almost impossible, that Vertue should

should dwell (or rule) in a Rich City
or House; for Riches often beget
Pride in the Possessor, excessive De-
fire in gathering them, Covetousness
in keeping them, and Filthiness and
Dissoluteness in enjoying them. *Dio-*
genes.

Gold is a corruptible Matter, and
shall therefore once be consumed;
but that Treasure, for which a Man's
Soul ought to labour, shall never be
wasted, neither in Quality nor Quan-
tity diminished.--- Wherefore, what-
ever Pains be taken about the getting
of this Treasure, it ought not to be
reputed grievous. *Plato.*

Great Possessions, or Substance, make
Virtue suspected; because they are
Ministers of Pleasures,-- and also Nur-
ses of wanton Appetites. *Alex. Sev.*

Prepare thee such Riches, as when
the Ship is broken, they may swim and
escape with their Master (*viz.*) a good
Conscience.

Seek not the Riches of this World;
so as to have Shame in the other;
for this is only as a Place of Baiting
in our Journey to the other World.
Aristotle.

Riches too eagerly sought, lead
Men into many crooked Paths.

Be not careful for Worldly Riches,
for God hath provided for each Man
sufficient. *Socrates.*

Riches content not the Owners,
nor leave them without Sorrow and
Care; but as they that are sick of the
Dropſie, the more they drink, be-
come the thirstier: So the more Riches
increase, the more they are desired.
They are the cause of infinite Mur-
thers, and stir up Domestick Sedition
among Brethren and Relations, and
often destroy both Body and Soul.
Thales.

Where Riches are honour'd, good
Men are despis'd; but Immortal Ho-
nour is better than Transitory Riches.
Homer.

He is not happy (only) that hath
Riches, but he that rightly useth
them. *Hermes.*

The Riches of this World abused,
ingender Pride and Forgetfulness of
God.

Riches puff up the Mind, captivate
the Understanding, and cause many
to lose their way to Happiness.

There

There are three Causes noted, that chiefly move Men's Minds to desire these Worldly Goods; one is, the Love thereof, Ease, Mirth and Pleasure; the second is, the Love of Worship, Honour and Glory; and the third is, the Doubtfulness and Mistrust of wicked and faithless Men, that are too careful of living here in this World. *Solon.*

That Time and those Riches are best bestow'd, that are imploy'd about the Service of God. *Pythagoras.*

In thy Prosperity, when Riches flow in to thee (even at thy Will and Pleasure) thou must the more earnestly endeavour to fly Pride, Disdainfulness, Arrogancy, Immoderation of Back and Belly, Incontinency, and Loose-ness of Life. *Tullius.*

The Instability of Earthly Riches, imitate the course of the floating Waters; they abound for a little time to such as think they have them, and suddenly turn back again unto others; but the Treasures of a liberal Heart are stable, and abide with the possessor. *Agaperus.*

The Riches that some Fathers have gather'd with great Thoughts, some Children spend with little Care; and such Fathers that get Riches with Deceit and Craft to sustain their Children, and serve them in Rioting; at last, according to their Merits, God often suffers a Blast to come upon them and their Children; and lastly, another, of whom they least thought, to enjoy them. *Mar. Aurel.*

The Touchstone trieth Gold; and Gold trieth Men. *Chilon.*

Spend not prodigally, neither be niggardly; for the one often causeth Want, and the other Bondage to the Riches; but use Liberality.

He is mighty, who having Riches is poor; but he is more mighty, who being Poor, is Rich. *Philip. Rex.*

No Man can be Poor, that has enough; nor Rich, that covets more than he has.---Money never made any Man Rich, for the more he had, the more he coveted.---But those, whom the World calls Happy, their Felicity is a false Splendor that dazzles the Eyes of the Vulgar: But our Rich Man is glorious and happy within

at there be Food, and no matter for
the Table, the Dish, and the Servants,
or with what Meats Nature is satisf-
ed; she provides for Health, not
elicacy. *Seneca.*

No Riches are to be compared to
contented Mind. *Phil. Rex.*

He that would be truly Rich, ought
labour not so much to increase his
Wealth, as to diminish his Desire of
having; because he that appointeth
Bounds to his Desire, is always
poor and needy. *Plato.*

He is not to be thought Poor,
whom his little that he hath suf-
feth.

He that is not content in Poverty,
could not be so in Plenty; for the
fault is not in the Thing, but in the
mind. — I do not reckon him Poor
that has but little, but he is so that
wets more. *Seneca.*

Not he that hath little (with con-
tent) but he that desires much, is
poor.

A Man had better live poorly, be-
ing assur'd of Eternal Bliss, than to
be in doubt thereof, and possess all
Worldly Riches. *Isocrates.*

As

As it is not Apparell that giveth Heat unto a Man, but only stayeth and keepeth in the Natural Heat that proceedeth from the Man himself, hindring it from dispersing; so no Man liveth more happily, because he is compassed about with much Wealth if Tranquillity, Joy and Rest proceed not from within his Soul. *Plutarch.*

There is no fault in Poverty; but their Minds that think so are faulty. *Cicero.*

To desire but a little, maketh Poverty equal with Riches; and if thou desirest not many things, a little will seem to thee to be sufficient. *Democritus.*

Poverty seemeth to be sharp, hard and troublesome; but she is Nurture to a good Lineage; for she acquainteth her self with Frugality and Abstinence; and in a word, is a School of Vertue. *Arcefilans.*

To know how to use Poverty well is great Blessedness.

Poverty with Security, is better than Riches with Fear. *Cicero.*

Poverty, with Joy and Gladness, is an honest thing. *Seneca.*

He is not to be accounted Poor, that hath in his Youth attained unto good Discipline (and Vertue) and honest Friends; but he may be so accounted, that is not endu'd with any good Quality, or Gift of Knowledge.

Diogenes.

It is better to be a Poor Man, believing in God, than to be Rich, and doubtful in him. *Mar. Aurel.*

As that Man which hath nothing, is counted but Poor and Miserable; so also is he that is not contented with what he hath. *Cicero.*

If thou favourest the Poor that can do but little, thou shalt be favoured of God that can do much. *Diogenes.*

Have Compassion upon Poor Men, and God shall reward thee with great Riches. *Socrates.*

Hunger never ingendereth Adultery, nor Want of Money Lust; so that Poverty is a short kind of Temperance. *Plutarch.*

It is a rarer Matter, and worthier of great Praise, to sustain Poverty vertuously, and with a Noble Mind, than to know how to gather Riches.

Aristotle.

It

It is no shame for a Man to confess his Poverty ; but it is a disgrace to fall thereinto by his own default. *Thucydides.*

He that hath Vertue possesseth all Goods, because that alone maketh Men happy ; which may be said as well of a Poor Man as of a Rich. *Bian.*

It is said of *Cleanthes* the Philosopher, that he was forced to earn his Bread by Grinding in a Mill ; but at vacant times, he wrot of the Nature of God, and of the Heavens, with the same Hand wherewith he turn'd about the Millstone.

The Goods of Fortune may be taken away by many Casualties, but the Goods of the Mind (to wit, Vertue) cannot be taken away by Fire or Shipwrack. *Aristippus.*

They that think External Goods are the cause of Happiness, deceive themselves, no less than if they supposed, that cunning Playing on the Harp came from the Instrument, and not from Art ; but we must seek for it in the good and quiet Estate of the Soul : For, as we say, a Body is not perfect, because it is richly array'd,

but

but rather because it is well proportion'd and healthful; so a Soul well instructed in Vertue, is the cause of a Man's Happiness, which cannot be said of one that is Rich only in Gold and Silver.

*The Sense of a late Author abstracted,
concerning Prosperity and Adversity,
which by some is called Fortune.*

As for Prosperity, by which come Honour, Riches, and the Favours of Fortune, which are wrongfully call'd Goods; because they neither make a Man good, nor reform the Wicked: He that calleth them Goods, and places the Good of Man therein, is as he that fastneth our Felicity to a rotten Cable, and anchors it in the Quicksands; For what is more uncertain, than the Possession of such Goods, which come and go, pass and run on like a River! their Entrance is full of Vexation, and they vanish in a moment.

Prosperity is like a Hony'd Poyson, sweet and pleasant, but dangerous, whereof we must be careful; it puffeth

feth up the Heart, stirreth us forward; carrieth us beyond our selves; and in this State it is where a Man loseth himself, whereof we ought to take good heed: For when Fortune laugheth, and every thing happeneth to our desire, then should we fear most, and stand upon our guard, bridle our Affections, compose our Actions by Reason; and above all, avoid Presumption, which commonly follows it; for it has a slippery Pace, wherein a Man must take sure footing; for there is no time where in a Man doth more forget God; and it is a rare thing to find a Man that doth humbly attribute the Cause of his Felicity unto him; and therefore we ought to carry our selves as in an evil and dangerous way, and go with fear and doubt. O how many have been lost, and have perish'd miserably, for want of Discretion to moderate themselves therein! We must therefore stay our selves, or go forward with a slower Pace. But in these times of Prosperity, Adversity is a Medicine, because it leadeth to the Knowledge of our selves; But

we must take heed of the common Opinion of Adversity, which is erroneous; and differs from Truth and Reason, (*viz.*) To discredit and bring into hatred, all Adversities and Afflictions, and call them Evils, Distresses, Mischiefs, &c. Because such outward things in themselves are neither good nor evil, neither do they make a Man wicked, but rather serve as a means to amend those that are so; for doubtless Adversity, Afflictions, Crosses, and Accidents, are common to all; but they work divers effects, according to that Subject on which they fall: To the Foolish and unrepentent, they may be a means to drive them to Despair or Distraction: To Sinners and Offenders (not hardened) they are lively Instructions, to put them in mind of their Duty, and to bring them to the Knowledge of God: To Vertuous People, they are a means to exercise their Vertue, and gain greater Commendation, and nearer Alliance with God: To Wise Men, they are a matter of Good, and sometimes a means to mount up to Greatness; an excellent Example hereof,

hereof, was *Joseph* the Son of *Ja-*
cob.

That a Man may the better defend himself in these Adversities, and quit himself with advantage, a principal mean is to be an honest Man; for a vertuous Man is more peaceable in Adversity, than a vicious Man is in Prosperity; and he that hath an evil Conscience is more tormented, than he that hath a good one; for having the inward part sound, outward things cannot hurt it; especially being oppos'd with a good Courage. Now such Adversities, &c. as are real, as Sicknes, Pain, Grief, Loss, &c. we may observe are Natural unto Men from their Birth; then what doth afflict us, being natural unto us, cannot justly receive Offence thereby; for Offence is a Malady of the Soul, contrary to Nature, and ought not to come near us. There is never an Accident befalls us, wherein Nature hath not prepar'd an aptitude in us to receive it, and to turn it to our content; For it is the lesser part of Man that is subject to Fortune; the principal part cannot

overcome without our consent: For-
 tune may make a Man poor, sick, af-
 flicted, &c. but not vicious and dis-
 olute, nor take from us Courage and
 Virtue; and if we consider aright,
 we have more reason to be content
 with our good Fortune, than to
 complain of the bad. We should
 not so torment our selves at our Mis-
 fortunes, as to forget our Comforts;
 or if the Evils that we suffer should
 be compar'd with the Blessings we en-
 joy, the Division being equally made,
 we may see, by the overplus of the
 good, the Injustice of our Complaint:
 and if we cast our Eyes abroad, and
 see those that are in a far worse
 condition than us, (who would think
 themselves happy if they were in our
 places) we might so far consider their
 condition, as to think, it is God's
 great Mercy to us, that ours is not
 bad; which, if weightily con-
 sider'd by us, would keep us from
 murmuring, and bear patiently our
 adversities, &c. *Charron.*

That

That there is a Divine Providence over us in Humane Things, appears from the following Quotations, viz. Gen. 24. 35. Exod. 21. 1, 3. 1 Sam. 2. 7. Job 1. 24. and 36. 22. Psal. 107. 40, 41. Prov. 16. 33. Eccles. 7. 14. and 9. 11. 12. Jer. 10. 23.

BEcause the Soul of Man (as afore said) is the most precious thing belonging to Man (the Image of God) and is Immortal; and the way for it to attain to Everlasting Happiness, is to abide in the Love and Favour of God; which no other way attain'd to, but (by the assistance of the Spirit of God) to follow and embrace Vertue, the several Branches whereof are in the following Chapter. defined by the Philosophers.

C H A P. V. *to 113.*

*f Vertue in general; and particularly of
Wisdom, Understanding, Wit, Learn-
ing, Knowledge, Goodness, Faith, Truth;
Humility, Love, or Charity, Patience,
Diligence, Liberality, Speech, Tempe-
rance, Chastity, Liberty and Praise.*

VERTUE is the proper Effect of
our Regeneration, by the Spirit
God dwelling in us; whereby it
appeareth sufficiently unto us, that
the Foundation of all Vertue is that
divine Reason, which floweth into
our Souls from the free Goodness of
God. *Fr. Ac.*

Know, that in the Studies of *Greece*
learn, not to command, but first
obey; not to speak, but to keep
silence; not to resist, but to humble
ourselves; not to get much, but to
content our selves with a little; not
to revenge our Harms, but to par-
don; not to take from others, but to
be our own; not to take care to be
honoured, but to labour to be vertu-

Anacharsis to Cræsus.

Vertue

Vertue is a strong Castle, and can never be won; it is a River that needeth no rowing, a Sea that moyerth not, a Fire that quencheth not, a Treasure without end, an Army never overcome, a Burthen that never wearieth, a Spy that ever returneth a Sign that never deceiveth, a plain Way that never faileth, a Medicine that presently healeth, and a Renown that never perilheth. *Mar. Aurel.*

Vertue is the profitablest thing in the World, because it maketh all other things profitable, by causing Men use them well. *Thales.*

Only Vertue attaineth to everlasting Blessedness. *Aristotle.*

Vertue principally, above all things purchaseth to Man Good-will, Friendship and Love. *Socrates.*

It is better to suffer Shame for Vertuous Dealing, than to win Honour by vicious Living. *Hermes.*

The less time that a Man hath to live, the more earnestly ought he to study and proceed in Vertue. *Digenes.*

Prudence is the Guide of all other Vertues. *Seneca.*

So live with Men, as if God saw thee; so converse with God, as if Men heard thee. *Seneca.*

Sleep not before thou hast considered how thou hast spent the Day past; if thou hast well done, thank God; if otherwise, repent and ask him forgiveness. *Pythagoras.*

To a vertuous and well-disposed Man every Day is high and holy. *Diogenes.*

Nothing can easily corrupt a Mind that is wholly dedicated to Vertue. *Crisippus.*

Labour and take Pains to spend thy Life in Vertue; the Pain is but short, but thy Vertue shall ever endure; but if contrarily, thou shalt take Pleasure in doing that which is evil, thy Pleasure ceaseth, but the evil remaineth. *Musonius.*

It is a great Vertue to abstain from those things our selves, which we reprove in others. *Plutarch.*

He that liveth vertuously in this life, his Spirit shall have rest with God. *Mar. Aurel.*

Take no thought to live long, but live well.

A good

A good City should care more for
Vertue than for People. *Pontanus.*

Silence in a Woman is a precious
Vertue. *Hermes.*

Vertue, sometime at the first, seem-
eth to be dark, hard, and unpleasant,
altho' at length it appeareth more
bright, amiable, lovely, and comfort-
able. *Plotinus.*

Refrain from Vice; for Vertue is
precious Garment. *Plato.*

There is more Trust in Honest
than in an Oath. *Thales.*

Wisdom is a right Understanding
a Faculty of discerning Good from
vil; what is to be chosen, and what
rejected; --- It sets a Watch over our
Words and Deeds; it informs us
all the Duties of Life, as Piety to our
Parents, Faithfulness to our Friends,
Charity to the Miserable, Judgment
in Counsel: --- She searches Nature,
gives Laws to Life; and tells us, that
it is not enough to know God (or his
Will) unless we obey him. *Seneca.*

A wise Man is never so busie, as
the solitary Contemplation of God
and the Works of Nature. *Seneca.*

Wisdom

Wisdom is the Knowledge of Divine Things, and the Head of all other Science. *Aristotle.*

Wisdom is the Knowledge of Things Divine and Humane; which considereth the Causes of every thing, by reason whereof, that which is Divine she followeth, and that which is Humane she esteemeth very light. *Tullius.*

Sapience (or Wisdom) is the Foundation and Root of all Noble and laudable Things; by her we may win the good End, and keep our selves from everlasting Pain. *Aristotle.*

True Wisdom teacheth us as well to do as to speak. *Idem.*

The Fear of God is the beginning of Wisdom. *Socrates.*

What more becomes Wisdom, than to discern what is worthy our Affection? What more consonant to Goodness, than to love it so discerned? And what to Magnanimity of Mind, than to be constant in it once loved?

Pythagoras.
Honour Wisdom, and deny it not, to them that would have it; but shew it not to them that despise it. *Pythagoras.*

It sufficeth not a Lover of Wisdom to reprove the Vices of others only by Words; but it is necessary he do that himself, which he requires others to do. *Mar. Aurel.*

Of all the Gifts of God, Wisdom is the most excellent; she giveth Goodness to the Good, and forgiveth the Wicked their Wickedness; she ordereth the Mind, and directeth the Life, and ruleth the Works thereof, teaching what ought to be done, and what to be left undone, without which no Man can be safe. *Plato and Hermes.*

The Duty of a wise Man is to seek out the Reasons of Things, that to the end he may find that Divine Reason, by which they were made, and having found it, he may enjoy it, and reap profit thereby. *Socrates.*

Wisdom is the Defence of the Soul, and the Mirror of Reason; and therefore blessed is he that laboureth and getteth her, for she is the Ground and Root of all Noble Deeds; by her we obtain the chief Good, that is, everlasting Felicity. *Plato.*

A prudent Man ought to do nothing in Anger; for that unreasonable Passion of the Mind being moved, foreseeth nothing wisely. *Theophrastus.*

Prudence is the Guide of all other good Vertues; she garnisheth Riches, and shadoweth Poverty.

Prudence is the General Vertue, the Princess and Guide of Moral Vertues, and that wherein the Knowledge of our Sovereign Good, and of the End of our Being, consisteth. *Socrates.*

Science is acquired by Diligence; but Wisdom and Discretion come from God. *Aristotle.*

He that desireth Wisdom, desireth the most high and divine Estate; for he that findeth her, findeth Life here, and in the World to come. *Coloss.*

Wisdom causeth a Man to know his Creator. *Hermes.*

Wisdom is commonly found in him that is good and vertuous. *Boetius.*

Wisdom is a Tree that springeth from the Heart, and beareth Fruit in the Tongue. *Plato.*

Early Rising, and much Watching,
are profitable to keep a Man in Health;
and to increase his Wisdom.

It is an especial point of Wisdom;
to know to what purpose the time
best serveth. *Arcefilans.*

As the Plough rooteth out from
the Earth all Brambles and Thistles;
even so Wisdom rooteth out all Vices
from the Mind. *Seneca.*

Upon perfect and true Wisdom
wait continually two Handmaids, viz.
Humility and Sobriety. *Seneca.*

A wise Man is known by two Points
he will not lightly be angry for wrong
that is done unto him, nor is he proud
when he is praised.

The Office of a wise Man is to dis-
cern what is good and honest, and to
shun what is dishonest. *Socrates.*

A perfect wise Man mortifieth his
Worldly Desires; by means whereof
he subdueth both his Soul and Body.
Seneca.

As our Omnipotent Creator sur-
mounteth all Created Beings, so the
Knowledge of Him surmounteth all
other Learning and Imaginations.
Bias.

As Health preserveth the Body,
even so Wisdom preserveth the Soul.

Socrates.

A wise Man is known by three
things, (*viz.*) by making his Enemy
his Friend, the Ignorant Learned,
and in reforming the Evil Disposition
unto Goodness. *Aristotle.*

He is a wise Man, that doth good to
his Friends; but he is more so, that
doth good to his Enemies. *Hermes.*

It is impossible for him to be wise,
that desireth not to be good. *Plato.*

It is better to be wise, and not to
seem so; than to seem wise, and not
to be so; yet Men, for the most part,
desire the contrary.

It is a point of Wisdom, to take
away all occasions that might hinder
the doing of honest and profitable
things. *Aristotle.*

Desire not to be wise in Words, but
in Works; for the Wisdom of Words
only wasteth with the World; but
Works wrought by Wisdom, increase
unto the World to come. *Aristotle.*

Get thee Sobriety in thy Youth, and
Wisdom in thine Age.

If thou desirest to have Delight
with-

without Sorrow, apply thy Mind to study Wisdom. *Seneca.*

Wisdom is the Treasure of Wit, wherewith every Man ought to enrich himself. *Plato.*

Understanding and Wit is a great Treasure. *Seneca.*

Dispose not thy Wit both to Virtue and Vice. *Plato.*

Many excellent and goodly Wits are not a little hinder'd, through the fault of evil Instructors and Teachers. *Alex. Sev.*

Wit is made dull with gross and immoderate feeding. *Diogenes.*

Neither Wit, Strength, or Courage (in any Man) can become lively and excellent, where the Mind is addicted to superfluous Feeding, to beastly Idleness, or wanton Pastimes; but by Temperance in Living, and moderate Exercise, Strength is nourished, and Wits are increased; but by the other Strength of Body is dissolved, and Wits are consumed. *Alex. Sev.*

Shamefacedness in a Child is a token of Wit, but in a Man a token of Foolishness. *Seneca.*

As empty Vessels make the greatest

Sound

Sound, so they that have least Wit
are the greatest Bablers. *Socrates.*

Learn such things when thou art a
Child, as may profit thee when thou
art a Man. *Plato.*

Endeavour in thy Youth to learn,
although it be painful; for it is
less pain for a Man to learn in his
Youth, than in his Age to be igno-
rant. *Plato.*

It becometh a Man from his Youth,
to be shamefaced in dishonest things,
and to be studious about those that
are honest. *Hermes.*

He is to be commended, who to
his good Education, joyneth Vertue,
Wisdom and Learning.

We must take diligent heed, that
in our Lives and Conversations, we do
not spend our time lightly, in Play-
ing, jesting, Wantonnefs, and Jollity;
but in Gravity, Sobriety, and the Ex-
ercise of solid and profitable Employ-
ments. *Tullius.*

The Understanding and Know-
ledge of vain Men are but Beast-like,
in comparison of those that are pos-
sessed with the Divine Spirit; for
when they speak, and utter their

Knowledge, all others ought to be still. *Mar. Aurel.*

Where can a Man be better accompanied, than with wise Men?

Learn to honour Vertue, and to rejoyce in Temperance, Sobriety, Lowliness and Meekness.

If thou desirest to be good, endeavour to know and follow the Truth; for he that is ignorant thereof and will not learn, cannot be good. *Tullius.*

Learn by other Men's Vices, how filthy thy own are. *Periander.*

To unlearn Evil, is the best Learning. *Antisthenes.*

He is sufficiently Learned, that knoweth how to do Well; and hath Power enough, that can refrain from doing Evil.

Esteem him as much, that teacheth thee Wisdom, as if he gave thee abundance of Gold. *Pythagoras.*

Keep Company with those that may make thee better. *Xenophon.*

True Learning maketh Young Men sober, comforteth Old Men, is Riches to the Poor, and garnisheth the Rich. *Aristippus.*

Learn

Learn to know thy self. *Isocrates.*

The perfect Knowledge of one's self, which consisteth in the Soul, is so joynd with the Knowledge of God, that the one without the other cannot be sincere and perfect. *Socrates.*

He that knoweth himself well, esteemeth but little of himself; he considereth from whence he came, and whereunto he must return; he regardeth not the vain Pleasures of this Life; he extolleth the Law of God, and seeks to live in his Fear. *Macrobius.*

The Knowledge of the Law of God maketh a Man to know himself, and is the only right way to Eternal Salvation.

Know thy self; so shall no Flatterer beguile thee. *Socrates.*

It is as great a shame for a Man not to learn the Good that is taught him, as to refuse a Gift from a Friend.

Much Babling is a sign of small Knowledge. *Pythagoras.*

Learning and Knowledge in good Men, is, that they may thereby know Sin, and eschew the same; and know Vertue, and practise it.

That thing is to be call'd Good, which includeth in it self a Dignity that favoureth of God and Heaven; so that those things are only worthy of the name of Goodness, which have a perpetuity and stedfastness of a Godly Substance. *Plato.*

As God himself is all Goodness, he loveth all things that are good which are Righteousness and Vertue and hateth the contrary; Vice and Wickedness.

It is not only sufficient for a Person to be reputed Good, but it is also necessary that he put from him all things reputed Evil. *Mar. Aurel.*

I look for small Goodness of a young Man, except of such an one as blunth after he hath offended. *Seneca.*

Many Years of a Man's Life are not to be reckon'd; but rather the Good and Godly Works that he hath done.

He may (in one sense) be called Good, if other Men fare the better for his Goodness. *Hermes.*

A good Man is influenced by God himself; and has a kind of Divinity within him. *Seneca.*

Thou canst not be perfectly good

if thou hatest thine Enemy: What shalt thou then be, if thou hatest thy Friend? *Socrates.*

Adversity is sent of God unto good Men; not unjustly and cruelly, but for a good Consideration, and lovingly, as the dealing of a good Father, which (with an incomparable Charity) desireth the advancement of his Son to perpetual Honour and Dignity, by such a manner of Exercise, as most fitly trieth his Vertue. *Plato.*

If thou intendest to do any good, tarry not till to morrow; for thou knowest not what may befall thee this Night. *Pythagoras.*

The Goods of the Soul are the principal Goods.

In Good Things, behold the Mercies of God, and apply them aptly to thy self; and in all Evil Things, as the Plague, Sword, and other Calamities, behold his Judgments; thro' which thou may'st learn and fear to offend him. *Aristotle.*

He that doth good, is better than the good that he doth; and he that doth evil, is worse than the evil that he doth. *Socrates.*

The

The only Safegard is Piety; neither the Evil Genius, nor Fate, can overcome a Godly Man; for God delivereth him out of all Evil. *Her. Trif.*

It is the part of a good and honest Man to forget dishonest things; which to bear in mind, is a point of Evil.

Good Men are called to Joy, and Evil Men are drawn to Misery.

Be gentle and loving to every Body; flatter none; be familiar with few; -- be slow to Wrath, swift to Mercy and Pity; be constant and patient in Adversity, and lowly in Prosperity.

Sow Good Works, and thou shalt reap the Flowers of Joy and Gladness.

Behave thy self gently to every Body; so shalt thou make the Good thy Friends, and keep the Bad from being thy Enemies.

Do not such things thy self, as thou would'st dispraise in another. *Pythag.*

As our Discourse of God ought to be most reverent and holy; so must also all our Deeds before him be holy, perfect and good. *Socrates.*

No

No Deserts of Man can have place before the Grace of God; therefore Good Works make not a Man just or righteous (altogether;) but a Man being once justified, doth Good Works. *Augustin.*

In vain do Men follow that which is good, and strive to do well, if they do not persevere to the end of their Days. *Erasmus.*

Faith is the Gift of God, breathed by his Spirit into the Hearts of those that are his Children.

Through a lively, quick, and fruitful Faith, we have our first Entrance unto God; but the Faith that is without Good Works, is not a lively, but a dead Faith; and therefore not to be called Faith; no more than a dead Man is to be called a Man. *Didymus Alexandrinus.*

The Works of Faith, are a quiet and good Conscience, the Love of God, and Hope of good Things to come; these give Boldness to repair to the Throne of Grace, with Invocation, Adoration, Confession of the Truth, Obedience, and Perseverance, in yielding up the Spirit unto God.

The

The Power of true Faith worketh in Men a Constancy, and keepeth them in Quietness, and giveth Strength and Patience in Affliction.

Good living cannot be separated from true Faith, that works by Love.

Augustin.

Perform thy Promise as justly as thou would'st pay thy Debts; for a Man ought to be more faithful than his Oath. *Socrates.*

By Faith (if it be perfect and lively) we come to Fear; by Fear to abstain from Sin; and by eschewing Sin, we get a patient Mind to suffer Tribulation, whereby we take Hope and Trust in God; through which Hope, our Souls abide in sure and certain Expectation of that which is laid up in Store for us in Heaven.

Think not those faithful, who praise all thy Words and Actions but that reprove thy Faults (also *Socrates.*)

Promise with Consideration, and then Perform faithfully. *Seneca.*

The Light of Truth is a Law, not written in Tables or Books, but dwelleth

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ling in the Mind, always as a living Rule, which never permits the Soul to be destitute of an interior Guide.

Plutarch.

Forasmuch as God is the Truth, and that Truth is God; he that departeth from the one, departeth from the other. *Hermes.*

Truth is the Messenger of God, which every Man ought to respect, for the Love of her Master. *Plato.*

Stick to the Truth; abstain from Vice.

Truth is the Guide of all Goodness. *Hermes.*

They who are ill affected to the Doctrine of Truth, have their Minds so blind, that they cannot abide the Light thereof. *Boetius.*

Man's unstable and wavering Flesh runneth it self into many Fashions; because it will not be bridled or restrained to obey the Truth of God in all things. *Periander.*

When the Truth is revealed, let Custom give place to the same: Let no Man prefer Custom before Truth and Reason; for Truth and Reason exclude Custom. *Augustin.*

Custom,

Custom, be it never so ancient, and never so generally received; yet ought it by all means to give place unto the Truth. *Gregory.*

In all Things, and towards all Men, use simple Truth, without Fraud, Deceit or Guile, in Word or Deed. *Socrates.*

Honour is the Fruit of Vertue and Truth; and for the Truth a Man shall be honoured. *Hermes.*

A Man may despair of his Safety, whose Ears are closed up against the Truth, and cannot abide Reprehension. *Cicero.*

The Truth may be shadowed, but will not be suppressed; it may be blamed, but not shamed. *Hermes.*

The Truth should more draw thee to love and follow Vertue, than the common Example should entice thee to follow Vice.

Believe not him that saith, he loveth Truth, and followeth it not. *Seneca.*

Truth ought to be preferr'd before Friendship and Amity.

Like as the Lowliness of the Heart maketh a Man highly in Favour with God; even so Meekness of Words maketh

maketh an Impression upon the Hearts of Men. *Propertius.*

The Vertue of Humility encourageth to attain truly the Law of God, and maketh apt and meet Vessels to receive his Spirit.

Nature giveth unto Age Estimation and Authority; but Meekness of Heart is the Glory both of Youth and Age, and giveth unto them both Dignity and Honour. *Pontanus.*

Gentleness and Humility are worthy Vertues, that cause Men to be heartily and dearly beloved. *Alex. Severus.*

Live gently with thy Inferiors, as thou would'st thy Betters should do with thee; and do to all Men, as thou would'st be done by. *Seneca.*

Think not thyself to be that which thou art not; nor desire to seem greater than thou art indeed. *Seneca.*

Give place to thy Betters; and to thy Elders, be not high-minded; be serviceable to every Body; do not what to another, which thou thyself hatest; but hate Violence; be gentle in thy Behaviour, and familiar in Communication. *Alex. Sev.*

Humility

Humility and Gentleness will rather hope the best, than think the worst of a Friend.

Love God and Truth, and so shall thou save thy Soul.

Reason not with him that will deny the principal Truth. *Aristotle.*

Nature hath given to Man two Ears, and but one Mouth, that we should be readier to hear than to speak. *Socrates.*

There is one way to go surely, viz. for a Man to set little by Worldly Things, and to keep himself only sufficiently contented with Honesty.

Harder it is to sustain Grief, than to abstain from Pleasure; but more hard to pass through Difficult Things, than to moderate our Pleasures. *Seneca.*

Without Love, no Vertues can be perfect. *Hermes.*

True Love is that which is not idle, but worketh to serve him whom it loveth. *Propertius.*

Love all Men, and be in subjection to all just Laws; but above all things love and obey God. *Socrates.*

The greatest Argument of Godly Love, is to love that which God

com

commands; and not to love that which God loveth not.

There are two kinds of Love; the one Natural, from below; and the other Heavenly, from above.

The good Lover, loveth his Soul better than his Body.

To be loving to him that hateth thee, is an acceptable thing in the sight of God; thou shalt be loved of God, if thou follow'st him in this, in desiring to do good to all Men, and to hurt no Body. *Homer.*

The Concord of Brethren is surer than a Stone Wall. *Antisthenes.*

There is true Love, where are two Bodies separate, and but one Heart together. *Mar. Aurel.*

None truly love God, that strive to will any thing contrary to his Will. *Pacuvius.*

This Love ought to be praised, viz. For a Man to love his Neighbour for God's sake; as every good and vertuous Man, loveth every Man; but he that loveth for his sensual Lust or Appetite, or when he loveth for delicate Fare, or when his Mind swiftly runneth or lusteth after Women, this.

this Love ought to be dispraised. *Pythagoras.*

Remember them that have done thee good, and forget not their Benefits. *Periander.*

Be always one to thy Friend, as well in Adversity, as in Prosperity.

Give blameless Counsel, and comfort thy Friends. *Bias.*

Better are the Stripes of him that faithfully loveth, than the deceitful Kisses of him that hateth.

Love Discipline, Temperance, Prudence, Truth, Faith, Experience, Dexterity, Diligence, Sobriety, and Piety. *Pittacus.*

Charity is a good and gracious Effect of the Soul, whereby Man's Heart hath no fancy to esteem, value, or ponder any thing in this wide World besides or before the Care and Study to know God. *Hermes.*

As God himself is all Charity and Love, and the only beginning of all Goodness; so there floweth freely from him, as the only Fountain of Grace, into the Heart of Man (the Instrument of all Grace) all good Motions to work well, and that free

y, lovingly, and of good-will, by the Power of his Spirit, without respect-
 ing of Merit thereby; but reverent-
 ly, tendering and seeking the only
 Glory of Him, by whom (through
 Grace) he is so freely and mercifully
 justified, and Saved. *Hermes.*

Charity is not like one Vertue, but
 such a thing, that by many degrees
 of divers Vertues it must be attained,
 as the final Conclusion of all Labour
 and Travel in Vertue. *Augustin.*

All Charity is Love; but it is not
 true, that all Love is Charity.

Charity maketh Men to forsake Sin,
 and embrace Vertue; for it is the
 whole Perfection of a good Man.

Augustin.

Charity maketh a Man absolute,
 and perfect in Vertues. *Plato.*

As Covetousness, Bribery, and Ex-
 ortion, are never contented, but
 needy; so Charity and Liberality are
 evermore blessed with Plenty. *Plato.*

How can Charity to Man stand,
 when Charity to God (which is Obe-
 dience to his Will) is overthrown?

August.

Whosoever feeleth in his Heart
 any

any jot or tittle of Hatred or Envy
for any manner of Evil against any
Man, that Person may be well assured
that he is not in Charity with God.
August. Caf.

Charity is a word much used in
the Mouths of many; but not so
well understood, as it is commonly
spoken.

Charity is the Child of Faith.
Chrysostom.

Like as God, and the Children of
God, are always known to be all one
in Charity, Mercy, Pity, Patience,
Long-suffering; wishing Welfare,
Health, and Life to every Man: So
the Devil and his Children are known
to be always one in their Envy, Spight,
Malignity, Cruelty, Impatience, Re-
venge, Oppression, Impoverishing and
Spoiling; being Hinderers of Health
and very Murtherers. *Plutarch.*

Succour them that perish; yet not
so, that thou thy self perish there-
by. *Solon.*

To be worthy of a Gift, is more
than to have a Gift given. *Diogenes.*

Whom perverse Fortune, long Sick-
ness, Service, Friendship, Unfaithful-
ne

ness of them that were trusted, or whom Thieves or Oppressors have brought into Poverty; to these let Men extend their Compassion and Charity. *Alex. Sev.*

Patience is a Noble Vertue, appertaining as well to inward as to outward things; and is the Vanquisher of Injuries, and sure Defence against all the inordinate Passions of the Soul.

The way to obtain Patience, is chiefly by two things, (*viz.*) a direct and upright Conscience, and a true and constant Opinion in the Estimation of Goodness.

Patience and Perseverance are two proper Signs, whereby God's Children are truly known from Hypocrites.

Sustain, and Abstain: Sustain and bear Adversity patiently; and abstain from all evil and filthy Pleasures. *Epictetus.*

Patience and Faith in God make a Man victorious. *Socrates.*

He is perfectly Patient, who in his Adversity can subdue his own Affections.

Better is he that setteth light by Injury or Wrong, than he that sorroweth:

roweth: For he that setteth light by it, little regards it; but he that is sorrowful, is tormented by it, as if he felt it. *Ambrose.*

He is worthy to be called Courageous, Strong and Stout, who doth not only with Patience suffer Injuries, Rebukes and Displeasures done unto him, but also doth Good against those Evils. *Mar. Aurel.*

If he that wronged thee be weaker than thou, forgive him; if he be mightier, spare thy self. *Seneca.*

It is oftentimes seen that it fails not, in a Man that can suffer, and hath Patience, to have Vertue and Strength. *Mar. Aurel.*

He that is patient and sober, shall never have cause to repent thereof.

Be patient in Tribulation, and give no Man cause to speak Evil of thee. *Hermes.*

By meek suffering Afflictions, Patience is made strong. *Hermes.*

Receive patiently the Words of Correction, although they seem grievous.

Humility and Patience, are the Pacifiers of Wrath and Anger. *Hermes.*

It is an excellent thing patiently to suffer what thou canst not remedy, and to yield unto God without murmuring; from whom (as Author) all Afflictions come.

The Labours that come with Necessity, ought with good Courage to be endured. *Mar. Aurel.*

Be constant and patient in Adversity, and in Prosperity wary and lowly.

The best way for a Man to be avenged, is to condemn Injury and Rebuke, and to live with such Honesty and good Behaviour, that the Doer shall at last be thereof ashamed, or at the least lose the Fruit of his Malice. *Mar. Aurel.*

It is the Duty of a good Man, and point of Humanity, to forgive; where the Party forgiven repenteth, and is ashamed of his Fault.

He that receiveth Benefit thankfully, dischargeth the first Payment thereof: He that forgetteth it, is of others most ungrateful. *Seneca.*

Pardon is better than Revenge; the first is proper to the Spirit of a Man; the other, of a cruel Beast. *Pittacus.*

Diligence quickly dispatcheth many things. *Seneca.*

He that diligently attendeth on his Business, can never repent him. *Aristotle.*

Give not thy self much to Pleasure and Ease; for if thou usest thy self thereto, thou shalt not be able to sustain the Adversity that may afterwards befall thee. *Aristotle.*

Use thy self to Labour diligently of thy own accord; that if it chance thee to be compelled thereto, thou may'st the better away with it.

If thou intendest to perform any Vertuous Act, then proceed with Diligence; but if the Act be Evil, thou be as diligent to conquer thine own Will. *Xenophon.*

Look diligently to thy self, throughout the Reign of thy Youth, and Liberty of thine high Estate, cause thee not to commit Vice, *Mar. Aurel.*

Diligent Labour prevaileth mightily; yea, it overcometh many things. *Virgil.*

Those things which seem laborious to Youth, are made right pleasant unto the Aged.

We know that there is nothing so
easie, but it will seem hard, if it be
not with cheerfulness taken in hand.

Terence.

The waking Eye, and diligent
Hand, attain of right unto many
great things.

Nothing shall cause a Man more di-
ligently to do his Duty, than to think
that he would require of him that
should serve him. *Pittacus.*

He that is diligent, shall enjoy the
profit of his Labour. *Musonius.*

Diligence and Study can attain to
many things. *Periander.*

Clean-keeping of the Body (deli-
cate Niceties of Meats and Drinks
and apart) doth greatly both main-
tain the Health of the Body, and
much comfort the Wit.

It is an infallible Rule, that he that
is given to good Exercises, is a virtu-
ous Man; and he that is given to
loitering and Idleness, is a vicious
person.

We should every Night call our
selves to an Account, what Infirmary
we have I master'd to day, what Passion
we have resist'd, what Temptation resist'd,

what Vertue acquired? If every Man would but thus look into himself, it would be the better for us all. *Seneca*

Liberality is as well a Measure of Giving, as in Receiving, &c. For it is not in the Multitude or Quantity of that which is given, but in the Habit and Intent of the Giver. *Aristotle.*

It is Liberality to give according to a Man's Ability.

He only is Liberal, who distributeth according to his Substance, and where it is expedient. *Aristotle.*

As Man is the most precious and goodly Creature of all others upon the whole Earth, and wonderfully endued with Divine Grace from the most High God; so ought he to have special Regard to his Station, and not only (as a Lord over them) use them for his sufficient Occasions, but also readily Contribute to the Relief and Comfort of those, that by Creation are like unto himself. *Thom. à Kempis.*

Liberality in a Noble Man is highly to be commended; --- whereunto the helping and relieving of

Community, the most part of Liberality is to be employ'd on Men of Vertue and Probity: To discern such, is required good Judgment, lest there be hid (for hope of Reward or Favour, under the Cloak of Vertue) the most mortal Poyson of Flattery; for Liberality, which is bestow'd upon the Flatterer, is not only lost, but also spoil'd and devour'd. *Aristotle.*

He that is Liberal, slighteth not his Goods; nor giveth them to all men; but useth them so as he may continually help others; and giveth when, and where, and on whom they are best to be employed. *Hermes.*

Liberality and Beneficence are of such Affinity, that they cannot be separated; for the Giving of Money is not Liberality, if it be not for a good end and Purpose: Beneficence is never taken but in the better part, and is a Fruit of Vertue. *Tullius.*

A Liberal Heart is the cause of Benevolence; although sometimes perhaps Ability be wanting. *Idem.*

It is the part of an honest Mind, to acknowledge by whom we have received Benefit; and this is as it

were a Reward to the Author. *Pliny.*

See that thy Gifts be according to thine Ability; for if they are too big, thou shalt be thought a Prodigal; and again, if they are too small, thou shalt be thought a Niggard. *Solon.*

Boast not of thy good Deeds, lest thine Evil be also laid to thy Charge. *Socrates.*

He that hath wherewith, and giveth not, is utterly an Enemy; and he that promiseth forthwith, and is long in performing, is but a suspicious Friend. What need of Words to our Friends when we can succour them with Works? *Mar. Aurel.*

It is a great part of Godliness, to acknowledge the Liberality of God's Goodness towards us, and to give only Praises unto Him, from whom all Good Things proceed. *Pacuvius.*

To Talk of God, is the best Communication; and to think of Him, is the best Silence. *Pythagoras.*

He that speaketh Truth, cannot be ashamed of that he speaketh. *Aristotle.*

Silence and Speech are both good, used in due time; but otherwise are both nought. *Socrates.*

Speech

Speech ought to be like Gold, which then is of greatest Price and Value, when it hath least Dross in it; so a few Words ought to comprehend great Store of substantial Matter and Instruction. *Plutarch.*

A Man ought to consider before, what he will speak; and to utter nothing, that may afterwards repent him.

A Man hath power over his Words, till they are spoken; but after they are spoken, they have power over him. *Socrates.*

Be secret in Counsel, and take heed what thou speakest before thine Enemies. *Isocrates.*

Mock not another Man for his Misfortune, but take heed by him how to avoid the like Misery.

Speech ought to be sober and seldom: To know how to be silent, is a great Advantage to speak well; and he that knows not how to do the one, knows not the other. *Charron.*

Think reverently of God, and he will put good Words into thy Mouth. *Socrates.*

Modesty is the Ornament of our Life,

Life, and the Force of Comeliness.
Cicero.

Temperance is the Pillar of Fortitude, the Helmet and Shield against Luxury, the Keeper and Guide of the Eyes, the Preserver of Good-will, the Eraser of evil Thoughts, the Correcter of untamed Desires, an Enemy to the disorder'd Will of the Soul, shunneth Worldly Desires, hindereth Dishonest Actions, breedeth Continence, mollifieth Men's Hearts, and giveth Reason for a Rule in all things. *Plato.*

Temperance is a noble Vertue, and chiefly appertaineth to the honourable State of Mankind. *Phocion.*

Temperance calls a Man back from all gross Affections, and carnal Appetites; and letteth him not exceed, either in foolish Rejoycing, or in ungodly Sorrowing. *Boetius.*

That Family is the best, which gets not Unjustly, keeps not Unfaithfully, spends not with Repentance; whose Happiness consists in a vertuous and honest Life, in being content with a Competency of outward Things, and using them temperately. --- Fly corporal

corporal Pleasures, for they certainly bring Sorrow; but observe an honest Life more strictly than an Oath, and meditate on serious things. *Solon.*

As for Meats, Clothes, and Lodging, a little feeds the Body, and a little covers it; it is only Pride and Curiosity that involves us in Difficulties: If nothing will serve a Man but Rich Clothes and Furniture,--and the Rarities of all Nations, it is not Fortune's Fault, but his own, that he is not satisfied; and if he were Master of the whole World, he would be still a Beggar. It is the Mind that makes us Happy and Rich, in what Condition soever we are; 'tis only Luxury and Avarice that make Poverty grievous unto us: For a small matter will serve against Cold, Hunger and Thirst; and all the rest is but Vanity and Excess. *Seneca.*

Let my Clothes and Bed be plain and clean; and my Meat without much Expence or Burthen to my Purse or Body. *Seneca.*

Youth intemperate, and full of carnal Affections, quickly bring Age and Infirmities on the Body. *Anaxagoras.*

He is to be called a Temperate and Moderate Person, who not only hath Power over his wanton and corrupt Desires; but also endeavours, that in his Country he be chargeable to no Man, nor cruel or grievous:--- For he is temper'd with the Light of Heavenly Grace; he is of Nature familiar and gentle; he is easie to Men that will speak with him; whose House is not shut, but open to all Men, that they (as it were) in Tempests and Storms, may repair for Retirement and Succour. *Plutarch.*

As Temperance doth mitigate all gross Appetites, and causeth them to be obedient to Reason, and doth preserve the Judgment of the Mind; so Voluptuousness is thereto an Enemy; for it greatly troubles and afflicts the Mind. *Cicero.*

He cannot commend Temperance, that thinks the chiefest Good consists in carnal Pleasure; for Temperance is thereto an Enemy.

They who know what they ought to do, and do it not, are not wise and temperate, but foolish and stupid. *Socrates.*

A good

A good Temper and Disposition of Soul and Body, is true Nobility. *Idem.*

He is worthy to be called a Temperate and Moderate Person, who firmly governeth and bridleth (thro' Reason) the Vice of Sensuality, and all other gross Affections of the Mind.

Thucydides.

The Wicked live to eat, but the Good eat to live : Eat that which neither hurts the Body nor Mind; for temperate Persons are the most excellent. *Socrates.*

To live well and frugally, is to live temperately. *Plato.*

There is great difference between living well, and living sumptuously; for the one is to be temperate, frugal, orderly, honest, moderate, and contented; which is attended with true and lasting Praise; but the other is to be intemperate, lustful, contemning all Order, &c. and in the end is follow'd with Shame. *Epictetus.*

If thou would'st consider the Excellency of Man's Nature, and the Dignity thereof, thou would'st perceive how foul and dishonest a thing it is, to be inclin'd unto Lust, immoderate

moderate Eating and Drinking, and to live loosely and wantonly, and contrarily, how honest, fair, and commendable a thing it is, to live continently, temperately, and soberly. *Tullius.*

I seek not the Pomp and Effeminacy of this World, but Knowledge and Vertue, *Crates* and choose a Life of Temperance before a Life of Delicacies; for true Satisfaction, thou know'st, is in the Mind; and that Pleasure is only worth seeking, that only lasts for ever. *Hippantia a Virgin, to Crates a Philosopher.*

Arm thy self with Justice, and cloath thee with Chastity; so shalt thou be happy. *Seneca.*

Chastity, Purity of Life, Continency (or refusing the corrupt Pleasures of the Flesh, and of this World) are Vertues precious in the Sight of God; and they that do possess such Vertues, keep their Bodies clean and undefiled, and in Life refrain from all Evil. *Propertius.*

A chaste Heart (which is only seen and known of God) is most precious and blessed in his Sight. *Apuleius.*

If

It must needs be a point of great Contineney and Integrity, not to be caught with the Inticements of vain Beauty, Comeliness of Body, outward and gay Glory or Apparel, nor with the vain Pleasures of the World; but to be restrained by Justice, Equity, and Chastity; yea, and with the Bridle of the Fear of God, not to consent to corrupt Concupiscence, which would in that sort deceive them (especially carnal Men) and blind right Judgment in them. *Musonius.*

Beware of the Baits of wanton Women, which are laid out to catch Men; for they are great Hindrances to him that desires Wisdom. *Socrates.*

Suffer not thy Hands to work, nor thy Tongue to speak, nor thy Ears to hear, that which is Evil.

At thy Table, let all Things (or Words) be pure, chaste, and holy; even as He is holy, whose Gifts thou there receivest. *Socrates.*

That Man, whose Mind is wholly dedicated to Vertue, and Purity of life, and despiseth the Vanities of this short Life, most certainly prevailleth, and obtaineth Salvation in the end. *Pontanus.*

Let

Let Youth take delight in Good Things; for Pleasures are the Baits of Evil: The momentary Sweetness of a delicious Life, is follow'd with eternal Sorrow; the short Pain of the contrary, with eternal Pleasures. *Plato.*

He is to be accounted Free and at Liberty, who is void of all evil Lust and Concupiscence. *Cicero.*

Liberty is a Power given unto Man, whereby he may live as he himself shall think good, or is perswaded in his Conscience; and followeth, in Conversation, those things only which are good and honest; obeying not the Law for Fear of Punishment, but for Truth's sake and Equity.

In very much Liberty, it is hard to be moderated, or to put a Bridle to wanton Affections. *Aristotle.*

He that hath Liberty to do more than is Necessary, will oft-times do more than is tending to Honesty. *Macrobius.*

Neither the Covetous, nor Ambitious, nor Lustful Person, can be Free and at Liberty. *Diogenes.*

He is a Slave indeed, who is in Bondage

Bondage to his own evil Affections.

Cicero.

Apply thy self to Vertue, that in the time to come thou may'st be praised. *Plato.*

It is meer Wickedness to seek Praise by counterfeit Vertue. *Diogenes.*

In all thy doings, seek chiefly the Praise and Glory of God.

He is greatly to be praised, that leadeth an uncorrupt Life, that loveth and feareth God; that is friendly to his Friend, favourable to his Enemy, temperate in his Words, and meek in his Behaviour. *Mar. Aurel.*

We must beware, we open not our Ears to such as praise us falsely; nor suffer our selves to be flatter'd. *Tullius.*

When thou arisest in the Morning, determine so to pass the following Day, as though at Night a Grave should be thy Bed.

At thy Down-lying and Up-rising, at thy Labour, Eating and Drinking, be mindful of God, be thankful unto Him, and remember his Benefits, not only towards thy self, but also towards all Mankind, even throughout all thy Works. *Mar. Aurel.*

What-

Whatsoever thou takest in hand,
think that before thou endest it,
Death may surprize thee. *Seneca.*

Praise no Man before Death; for
that discovers his Works. *Isocrates.*

THE Causes of all Inconveniencies
and Hurts that happen to the Soul
of Man, are his own Vices, which bring
him under the Displeasure (or Hatred) of
God and good Men, and oft of himself
at length; — Now altho' there are sundry
sorts of Vices, too many to be here enu-
merated, I shall in the following Chapter
shew the Philosophers Opinion of the Vil-
lency and Corruption of some of them; and
the Damage and Hurt they bring both to
Soul and Body; which I desire and wish
all Men would be warned to refrain and
forsake, before God's Spirit cease to strive
with them, and they be given over to a
Reprobate Mind.

*Of Vice in general; and particularly of
Pride, Ambition, Envy or Malice,
Wrath or Anger, Sloth or Idleness,
Covetousness, Gluttony and Drunken-
ness, Uncleanneſs, Lying and Deceit,
Flattery, and Backbiting, Swearing,
Folly and Ignorance. Of Repentance,
and the Value of Time.*

LIKE as Vertue is a Garment most comely and precious, whereby the Soul is garnished to the Glory of the most High God; so Vice and Wickedness are filthy, abominable, and uncomely, which corrupt and destroy the Soul, contrary to the Will of God.

To be a true Victor, is to cease Warring against Men without; and engage in another Warfare, against the Enemies within, (*viz.*) carnal Lusts, Affections and Desires. *Diminus.*

One way to secure a Man from Wickedness, is to withdraw from the Examples of it; 'tis too much to have them

them near us, but more to have them within us: Ill Example, Pleasure and Ease, are, no doubt of it, great Corrupters of Manners; --- Those are the best Instructors (to Vertue) that teach in their Lives, and prove their Words by their Actions. *Seneca.*

As there is nothing upon the Earth better than good Men; so there is nothing worse than wicked ones.

As Men, for their Bodily Health, do abstain from Evil Meats; so ought they to abstain from Sin, for the Salvation of their Souls. *Hermes.*

If thou hast sinned, repent speedily, and tarry not till to morrow. *Aristotle.*

Eschew thy own Vices, and be not curious to find out other Men's. *Plato.*

Beware of Sin, that Serpent of the Soul, which spoils it of its Ornaments of Innocence and Integrity. *Aristotle.*

Use not Familiarity with any vicious Person. *Plutarch.*

Sin separateth the Soul from God, whose Image the Soul should bear. *Anacharsis.*

Through

Through Sin and Wickedness, Kingdoms are altered and changed. *Plato.*

If a Man did rightly understand the high Majesty of the great and terrible God; would he not think, that when he hideth himself in Dark-ness, and doth the Works thereof, that he should be nevertheless manifest unto Him in all his Doings, who is able to perceive the Secret of the Heart? *Augustin.*

Wickedness causeth the Spirit of God to withdraw from the Heart of Man; so as not to work in him, according to his Gracious Efficiency.

It is better to suffer Death, than by Compulsion to do that which is Evil. *Hermes.*

Vertues cannot be seen in a Man, except he first put away his Vices. *Hermes.*

To be much Inquisitive about others Offences, is a Sign of an Evil Disposition.

He is no good Governor, that commandeth others to avoid Vices, and will not leave them himself. *Plato.*

If they be Miserable who have
carnal

cruel Masters, although they may go from them; how much more Miserable are they that serve their Vices, as their Masters, from whom they will not fly? *Virgil.*

Many Evils do follow Wickedness, but especially that most wretched Torment and Vexation of a guilty Conscience. *Virgil.*

The Fault committed is of our selves, but God is blameless. *Cato.*

Every Sin is conceived first in the Heart, and afterward finished in Word or Fact. *Arnobius.*

The Heart of a wicked Man is defiled and unclean; and all the Sins committed by him, proceed from thence, as from a Fountain of all Evil. *Idem.*

All Ambition hath this Vice, not to look back. *Seneca.*

Pride, Stateliness, Loftiness of Mind, and Arrogance (Evils grounded by the Devil in the Heart of Man) are ugly and loathsome Monsters in the Sight of God; most odious, hateful and hurtful Vices; and abhorr'd both by Him and good Men. *Cleobulus.*

Pride

Pride is the Ground or chief Cause of all Variance, Hatred, and Mischief.

If thou wilt be beloved of God, and good Men, thou must not be proud of the good Gifts of God; whether of Wisdom, Policy, Beauty, Comeliness, Strength, Authority, or Riches: For it is one God that is only Wise, Politick, Puissant, Amiable, Wealthy, and full of Felicity. *Phocylides.*

Be not elevated, nor proudly puff'd up against thine Inferior, or poor Neighbour; swell not in Pride against him, but look on him with the Spirit of Humility, gladly embracing him with a gentle and favourable Countenance; and help him friendly, if thou may'st happily do it. *Plotinus.*

Abuse not thy Estate; hate Pride; desire to be cleanly, and not gorgeous in thine Apparel: And howsoever God thy Maker hath formed thee, think well, with Thankfulness of his Workmanship; and deform not thy self like a Monster: For a Man should use such Apparel, as should not be over-nice, nor filthy; but such as
may

may avoid an unseemly, rude, and beastly Negligence. *Montanus.*

Pride should not be follow'd either by Young Men or Old ; but be condemned by all. *Alex. Sev.*

Fine and Rich Clothes are only for Comedians, that would sport the People with only making themselves Fools. *Socrates.*

It is the Property of God to want nothing ; and they that want (and are contented with) least, approach nearest to Him. *Idem.*

Be not proud in Prosperity, neither despair in Adversity.

Gay Apparel'd Women stand forth as Baits, to catch Men that pass by ; but they take none, but such as will be poor, or else such ignorant Fools, as know them not. *Mar. Aurel.*

Beauty in Women's Faces, and Folly in their Heads, are two Worms, which fret Life, and waste Goods. *Mar. Aurel.*

Excess in Apparel is an Argument of the Incontinency of the Soul, and rather whetteth the Eyes of the Beholders thereof to wicked Desires, than to any honest Opinion. *Erasmus.*
Neither

Neither gorgeous Apparell, nor excellent Beauty, nor Plenty of Goods or Riches, become a Woman so well as Sobriety, Silence, Faithfulness, and Chastity. *Plutarch.*

The true and lawful use of Apparell, is to cover our selves against Wind and Weather, and the Rigour of the Air, and should never be used to other Ends; and therefore as it should not be Excessive and Sumptuous, so should it not be too Base and Beggarly. *Charron.*

Cocks, Peacocks, and Pheasants, are much more Beautiful in their Natural Dress, than all the Rich and Magnificent Adorning of the Body. *Solon.*

A Horse is not known by his Furniture, but Qualities; so Men are to be esteemed for Vertue, not Wealth. *Socrates.*

They who paint their Faces, wrinkle and curl their Hair, to adorn, attire, or set out their Heads, are taxed for Graceless, Carnal, and Worldly Persons. *Hierom. Chrysost.*

Let us not murmur or find fault with God, nor call his Wisdom, Goodness and Discretion into question;

stion; let us not offer Violence and Force to Him, in labouring to correct, to alter, perfect, or amend his Work, or to new mould or make ourselves, as if we were more wise than He: But since we cannot make so much as one Hair white or black, when as God, who numbers all our Hairs, hath given it another Tincture, let us rest contented with that Lot and Portion, with that Natural Hair and Comeliness which God hath given us, &c. *Pryn.*

Ambition, and striving for Worldly Honour and Promotion, are very Miserable Things, short of Continuance, and haste to an evil End. *Tullius.*

Envy and Slander are two Brethren, which are evermore linked together for Mischiefe. Experience hath taught, that Envy hath been the Destroyer of many. *Pythagoras.*

Debate, Deceit, Contention and Envy, are the Fruits of Evil Thoughts. *Seneca.*

Envious Men are Tormentors unto themselves. *Alex. Sev.*

Unhappy

Unhappy is the State of Envious and Malicious Persons. *Plato.*

It is better to be a Companion with many in Love, than to be a King with Hatred and Envy. *Mar. Aurel.*

If any Man saith Evil of thee, and envieth thee, regard it not, and thou shalt disappoint him of his Purpose. *Diogenes.*

Be not Envious at an Evil Man's Prosperity; for surely his End cannot be good. *Alex. Sev.*

It is the Fault of the World, to be Envious at Vertue. *Tullius.*

Malice drinketh the most part of its own Poyson; the Poyson which Serpents do keep without any harm, they spew out to others Destruction: But the Malicious, contrarywise, hurt none so much as themselves. *Seneca.*

He is most wicked, that is Malicious against Friends. *Hermes.*

He is not perfectly good, who hateth his Enemy: What is he then, who hateth his Friend? *Plato.*

Malicious Words discover the Evil of the Heart. *Aristotle.*

The way to suppress Malice, is not with Stourtness; but with Meekness,

G

Gentle-

Gentleness, Long-Suffering, and Patience. *Aristotle.*

As Rust corrupts Iron, so Envy corrupts Man. *Antisthenes.*

Revenge is in no sort to be used; it is not just to hurt any, although they have offer'd us Wrong; for a good Man never ought to do Evil; Yea, it is a great deal better to suffer, than to offer Contumely; to be slain, than to slay; because the one bringeth no Detriment to the Soul, but the other produceth the utter Ruin and Destruction thereof, without Repentance. *Socrates.*

Anger is an Heaviness and Vexation of the Mind, desiring to be avenged. *Aristotle.*

If Anger be a little deferr'd, the Force thereof abswageth; but if it be suffer'd to continue, it increaseth unto great Mischief. *Plato.*

Anger is a Vice, that carries along with it neither Pleasure nor Profit, neither Honour nor Security; but on the contrary, destroys us to all the Comfortable and Glorious Purposes of our Reasonable Being. *Seneca.*

He that prefers the Doing of his own Will, to the Doing of the Will of God, is near unto Divine Vengeance.

Wrath and Revenge are Means to deprive us of the Mercy of God; and destroy and quench the Grace that God giveth us. *Hermes.*

If thou hast not so much Power, as to restrain thy Wrath and Anger; yet do not shew it, but keep it secret; and by little and little suppress it.

Eschew Anger, if not for Wisdom's sake, yet avoid it for Bodily Health.

He best keepeth himself from Anger, who always doth remember, that God beholds him. *Isocrates.*

In Correcting, Anger is principally to be avoided; for he that punisheth, while he is Angry, shall never keep the Mean, which is between too much and too little.

Be not Hasty, Angry, or Wrathful; for they are the Conditions of a Fool. *Plato.*

It is Foolishness, or rather Madness, to see a Man angry for that which cannot be amended; or desire

the thing, which he knows cannot be attained.

He hath great Peace, and Serenity of Mind, that can refrain himself from Anger. *Seneca.*

Ye make Wars and Battles outwardly against Men, because ye have not overcome the Enemy within. *Dionysius.*

Sloth is a Vice, reproachful, hurtful, and filthy; very hateful in God's Sight, and noysom in a Commonwealth.

Slothfulness, Uncleanneſs, Stupidity, Forgetfulness, Deceit, Impiety, Perjury, and Beggary, tend to the Destruction of the Wicked, and Slothful Person.

Idleness is the Sink, which receiveth the noysom Channel of Vice; which once being full, suddenly runneth over, and infecteth both City and Country, before it may be stopped. *Alex. Sev.*

Above all things, shun Idleness, which is like a Cankering Rust, both to Body and Soul; and as an Eating Consumption, wasteth both Vertue and Strength. *Alex. Sev.*

Idleness

— Idleness may be called the Grave of a Living Man; it is a thing wherein his Life dieth; and thereby his Soul is twice buried in him; once in his Body, and next in his Sloth. *Anacharsis.*

Idleness, Sloth, Niceness, and vain Curiosity, are Companions of Unthriftness. *Mar. Aurel.*

Idle People in a Commonwealth, are like Drones in an Hive of Bees.

The Idle sort of Men in a Commonwealth, labour rather to sow the Thistles, Thorns, and Weeds of their corrupt Wits, than the wholesome Fruits of honest Industry, Truth and Godliness. *Antoninus.*

It is the Property of wicked People, to apply their Minds unto Idleness, Pride, Gluttony, and Tyranny. *Idem.*

We may daily see, that through Sloth and Idleness, divers valiant, strong, and goodly Men do fall; some to Beggary, some to Filthy Living, some to Picking or Stealing, some to Murthering; which afterwards, being justly brought to Punishment, through the Breach of good Laws, do impute a great part thereof to

their Parents, Tutors, or Governors, who gave them too much Liberty in the Days of their Youth: Whereas, on the contrary, if they had been Educated and duly Brought up in some honest Occupation or Mystery, they might have profited themselves, and lived to the Benefit and Ornament of the Publick.

Much Ease maketh the Heat of the Body feeble; but Labour would dissolve that which ought naturally to be purged out. *Galenus.*

They that do Good, are well imploy'd; they that spend their Time in vain Recreations, are idle. *Socrates.*

Soft and Voluptuous Ways of Living, beget neither a good Constitution of Body nor Mind. *Idem.*

It is as difficult to break Custom long used, as to change or alter Nature. *Plato.*

That Man ought to be reputed Good, that is always well Imploy'd; and the Idle, without farther delay, ought to be contemned as Nought.

Inordinate Desire of Wealth and Power, is the Source of Evil; for covetous Desires and Appetites subvert

vert Faith, Honesty, good Name, and all other Vertues. *Salust.*

It is seldom seen, that where Honour increaseth, Avarice abateth.

Alex. Sev.

Where Covetousness of Money is, there reigneth Mischief. *Diogenes.*

Sometimes to despise Money, is a great and singular Advantage. *Cicero.*

The Soul is lost, that delighteth in Covetousness. *Plato.*

Covet not thy Neighbour's Riches, lest thou be deceived, and therefore hated; for to covet, is an evil Quality of the Mind, by which Man endeavoureth (by all means) to draw unto his own Use, that which best pleaseth him. *Socrates.*

The Matter goeth not well, when that which should be effected by Vertue, is attempted by Money. *Tullius.*

Covetousness, or the Love of Riches, is evermore a Vice; but the Contemning or Despising of Riches, is a most Excellent Vertue in the Sight of God; whose Children wholly depend on his Fatherly Providence, as their Sufficiency; and have no farther care, except they may thereby (as the Instru-

ments of his Grace) shew forth his Praise and Glory only.

Covetousness is a Poisonous Evil, and of such Force, where it is rooted in the Heart of Man, that it worketh in him, not only a Carelessness of God's Holy Will, but a Contempt of God himself; for whosoever is inflamed to that inordinate Affection, is manifestly turned from God.

Fortifie thy self with good Works, and fly from Covetousness. *Aristotle.*

Covetousness cannot be satisfied with Abundance; for the more a Man hath, the more he still desireth. *Pythagoras.*

To the covetous Man is no Satisfaction; for Covetousness increaseth as fast as his Substance. *Horace.*

He that Hoardeth up Money, taketh Pains for other People; and to delight therein, is a dangerous Pleasure. *Plato.*

It is no Marvel, for a good Man not to be covetous; but it is a great Wonder, to see a covetous Man good. Covetousness taketh away a Man's good Name of Gentility; but true Liberality procureth it. *Plato.*

We

We ought to be fully perswaded, that though we could hide it from God and Man; yet we should not be Guilty of Covetousness, Injustice, or or Uncleaness. *Tullius.*

A covetous Man will sooner take a Wife that is Rich, Vicious, and Deform'd, than one that is Poor, Vertuous, and Beautiful. *Mar. Aurel.*

Covetousness oft-times beguileth the Belly. *Idem.*

Let no covetous Man have Rule over thee, nor yield thy self subject to Covetousness; for the covetous Men will defraud thee of thy Goods, and Covetousness will defraud thee of thy Soul. *Aristotle.*

When the intemperate Desires of a Man are at liberty to fulfil the same, and do do it, then the Soul is the less regarded, and abides in a miserable State. *Cicero.*

We cannot so well exercise our Spirits, when we are stuff'd up with Meat; neither ought we to gratifie the Palat and Belly only, but rather endeavour Tranquillity of the Mind. For that which is contained in those other Parts, perisheth; but the Soul separated

separated from the Body, abideth for ever. *Cicero.*

Intemperance is a Vice, that proceeds from the coveting Part of Man, whereby we desire to enjoy unlawful Pleasures. *Aristotle.*

Those Men that are addicted to fatisfie their Bellies, and care not for the Food of their Souls, are like Beasts, who never enjoy true Pleasures. *Plato.*

Gluttony is a Vice very Odious, Monstrous, and Filthy; more fit for Ravening Birds, or Brute Beasts, than for Reasonable Men. *Propertius.*

Gluttony, Avarice, and Lust, are three evil Mistresses to serve; they always immoderately desire, and never sufficiently content. *Chilon.*

He is not only to be accounted a Glutton, that Eateth greedily, and devoureth overmuch in Quantity; but he especially that delighteth daily to fare Deliciously, pampering his Carcass, continually satisfying the Pleasures thereof, placing his Felicity in his Belly, and making it his God.

As Meats und Drinks are the good Gifts of God, and to be thankfully received

received of Men for their Natural Use and Sustainance; so if we diligently observe it, Nature will not seek hurtful Excess, but barely what is Sufficient, to the content of herself.

Not the Use of Meats, but the Inordinate Desire thereof, ought to be blamed. *August. Caesar.*

The Diet and Decking of the Body, ought to be for Health and Strength, not for Pleasure and Delight only; for all outward Excess, is a Witness of the Incontinency of the Soul. *Cicero.*

O what a monstrous Sight it is, to behold the Table of a Rich and Infatiable Glutton! with what Variety of the most Dainty Junkets, Costly and Delicate Dishes, it is beset and cover'd! and as he himself is therewith monstrously Affected, so such monstrous Companions he will often have about him; who, observing his Inclination, will extol him in his gross Work of Wickedness, and feed his Humour with vain Discourse, foolish jesting, and now and then with Scurriosity, to help (as they pretend) Digestion.

Luxury

Luxury leads the way to make a deal of Business about Houses and Diet; and we have employed our Wits in the Aid of our Vices; for if we desire Superfluities, our next step is to Wickedness; and in Conclusion, we deliver up our Minds to our Bodies, and so become Slaves to our Appetites, which before were our Servants, tho' they now become our Masters: What was it that brought us to the Extravagance of Embroideries, Perfumes, Tire-women, &c. to wear Clothes, that will neither defend a Woman's Body, nor her Modesty, but Luxury? *Seneca.*

A Voluptuous Person, in fine, can neither be a good Man, a good Patriot, nor a good Friend; for he is transported with his Appetites; not considering that the Lot of Man, is the Law of Nature; and to obey God, is perfect Liberty. *Seneca.*

Let the Feeding and Apparelling of thy Body, be altogether refer'd to Health and Strength, and not to Voluptuousness.

We are not so brought up by Nature, that we should seem to be made for

for Mirth and Solace, but rather for Gravity, or some serious and weighty Studies. *Tullius.*

It is an ill thing for a Man not to know the measure of his Stomach; nor to consider, that Men do many things in Drunk, that they are ashamed of when Sober: Drunkenness being nothing else but a voluntary Madness; it emboldens Men to do many sorts of Mischiefs; it both irritates Wickedness, and discovers it; it does not only make Men vicious, but shews them to be so. *Seneca.*

Wine, inordinately taken, troubleth Man's Reason, maketh dull the Understanding, weakeneth the Memory, worketh Forgetfulness, poureth in Errors, and bringeth forth Sluggishness: But a small Quantity is sufficient for a wise Man, yea, for any Man; for therewith, when he sleepeth, he shall not be troubled. *Boetius.*

The first Draught that Men drink, ought to be for Thirst; the second, for Nourishment; but the third and fourth too often tend to, and end in Excess. *Atacharxis.*

As

As too much Wine weakeneth the Sinows, so it also killeth the Memory.

Wine, unmeasurably taken, is an Enemy to the Soul. *Isocrates.*

Much Wine and Wisdom cannot agree; for they are two Contraries.

Wine and Wrath drown both the Reason and Senses.

Of too much Drinking, proceed Dropfies, wherewith the Body, and oft-times the Visage, is swoln and defaced; Beastly Fury, wherewith the Mind is distemper'd. Of all other Vices, Swinish Drunkenness is the most odious, wherewith the Body and Soul are deform'd, and the Figure of Man is (as it were by Inchantment) transform'd into an ugly and loathsome Image. *Galen.*

To Drink to Excess, is every where abominable. *Diogenes.*

To drink much, is the Property of a Sponge, but not of a Man. *Demosthenes.*

Drunkenness ought to be eschewed of all Men. *Plato.*

Drunkenness discovers Secrets, undoeth them that delight therein, and maketh a Man worse than a Beast. *Plutarch. Plato.*

The

The End of a Riotous Liver and Prodigal Spender, is commonly Beggary.

Luxury steals on some by degrees; first, it shews it self in a more than ordinary Care of our Bodies; it slips next into the Furniture of our Houses, and it gets then into the Fabrick, Curiosity, and Expence of the House it self. It appears, lastly, in the Phantastical Excesses of our Tables.

The Most Miserable of Mortals are they, that deliver themselves up to their Palaces, or their Lusts: The Pleasure is short, and turns presently Nauseous; and the End of it, is either Shame or Repentance. *Seneca.*

Riot, in every Age, is Reprachful; but for an Old Man, most Shameful.

Pleasure soon perisheth; but Vertue never dieth. *Periander.*

That is most truly Servitude, when a Man, without Moderating his Appetite, doth indulge Lusts and Pleasures; which to overcome, is more Commendable than the winning of many Great and Rich Cities. *Diogenes.*

Intemperance corrupteth the Soul, and destroyeth the Body; because it

con-

constraineth a Man, for the Love of Pleasure, and desire of Satisfaction, to do that which he well knoweth is Vile and Dishonest. *Eusebius.*

Intemperance is a Vice that proceeds from the coveting Part of Man, whereby he desires to enjoy unlawful Pleasures. *Aristotle.*

Gluttony and Drunkenness stir up Lust, Grief, Anger; and extinguish Memory, Judgment, and Understanding; make the Mind dull and unapt; and undermine Reason it self *Plato.*

Bodily Lusts and Pleasures, and all carnal Affections, that reign in the Heart of Man, are but Beastly and Earthly, and unworthy to be matched or compared with the Excellency that otherwise is in Man; and therefore they ought to be utterly abhorr'd, despis'd, and set at nought of all Men: But he that hath enslaved himself to them, is more bound than any Bondslave or Captive; for Dishonour, Shame, and an Evil End, wait upon Lust, Uncleaness, and all other Vices. *Aristotle.*

Fly filthy Lust, as thou would'st a furious Person. *Diogenes.*

Enforce

Enforce thy self to refrain thine Evil Lusts; and follow that which is Good; for the Good mortifieth and destroyeth the Evil. *Pythagoras.*

He that vanquisheth his Lust, is a great Conqueror.

Filthy Lust and Whoredom bring innumerable Evils; they take from a Man his good Name and Fame, which are precious things; for no Vices stink more; they consume his Estate, decay the Strength and Beauty of the Body, greatly hurt the Health, bring many filthy Diseases, decay the Flower of Youth long before the Day, hasten old Age, dull the Wit, blind the Sight of the Soul, and graft in Man as it were a Beastly Mind; are a Detriment to honest Studies, take away the Use of Reason, which is the Native Property of Man; with many other Evils in this Life.

Harlots, being foul of Nature, deceive Men with their painted Faces; and under fair, white, and ruddy Colours, they hide their shameless and filthy Visages, unseemly Gesture of Body, Lightness of Countenance, Gaudiness in Apparel, Unclean Speech, and

and the Example of Wicked Doings, encouraging and corruptly stirring up the Concupiscence of the Heart to Lightness of Life and Wantonness. *Hermes.*

It is a most plain and sure Argument, that the Heart within is very filthy, defiled and corrupted, whenever the Tongue uttereth unclean, filthy and wicked Speeches.

They that are ill-affected towards the Doctrine of Truth, have their Minds so blind, that they cannot abide the Light thereof. *Boetius.*

To Lye, is a servile Vice, and ought to be hated of all, and not pardon'd in any. *Plutarch.*

Lying is a monstrous and wicked Evil, that filthily defileth and prophaneeth the Tongue of Man; which of God is designed to speak Truth, and utter his Praise.

By Lying, the Truth is broken, God grievously offended, our own State and our Neighbours also much impaired, Faith and Credit are greatly weakned, and sometimes taken away. *Salam.*

He

He is not to be credited, that hath once violated his Oath, yea, altho' he swears by the Immortal God. *Cicero.*

It is not good to Credit them that will Lye for Advantage; it's not the Property of a good Man to Lye upon any Account.

He that accustometh himself to Lying, shutteth himself from the Comfortable Presence of God, and joyneth himself to the Devil, and to his bitter Bondage and Power.

There is little Difference betwixt a great Teller of Stories, and a Lyar. *Seneca.*

Beware of Lyars and Flatterers; and if thou art in Authority, punish them. *Hermes.*

He that dares make a Lye unto his Father, or seeketh means to deceive him, such an one dareth much more to do the like unto another. *Terence.*

He ought not to Lye, that taketh upon him to teach others.

The Reward of a Lyar is, not to be believed when he speaks Truth. *Salomon.*

There is no Goodness in a Lyar. *Plato.*

Flattery

Flattery is a Pestilence and noysom Vice. *Diogenes.*

To Flatter, Gloss, or Lye, requireth fine painted Words; whereas Truth desires a simple and plain Utterance, and no Glossing at all. *Plato.*

Within thy self, behold thy self well; and to know what thou art, give no Credence to another. *Seneca.*

Let no Man by Flattery perswade thee to do any Evil, nor to believe any otherwise of thy self, than thou art indeed. *Mar. Aurel.*

Neither Flatter nor Chide thy Wife before Strangers. *Socrates.*

Neither Slander, nor Flatter, nor be a Busie-body with other Men's Matters; but set thine own Works always before thine Eyes.

Detract not, neither speak Evil of thy Neighbour behind his Back. *Boetius.*

Backbiting, Lying and Slandering, are Companions.

Backbiting hath this peculiar Evil, (*viz.*) It hurteth a Man absent, and so hiddenly and craftily, that the Party is not aware of it; but is suddenly defamed, or undone, before he doth

doth either know by whom, how, when, or wherefore.

Backbiting hurteth Charity, dis-
severeth Friends, maketh Dissention,
causeth Jealousies and Hatred.

He is a double Offender, that taketh
the Name of God in vain, and de-
ceiveth his Neighbour.

Swear not at all.

A good Man ought to be in that
Estimation, that he need not an Oath;
because it is a lessening of his Credit
to Swear. *Solon.*

Let no Man call God to Witness by
an Oath, no not in Judgment; but
let every Man so accustom himself
to speak, that he may become wor-
thy to be trusted, without an Oath.

Pythagoras.

The Duty of good Men requires,
that they shew the World, that their
Manners and Actions are more firm
than Oaths. *Socrates.*

Such is the Integrity of a good
Man, that he needs not an Oath.
Mar. Aurel.

An Oath, what is it? but a Symp-
tom and shameful Mark of Distrust,
Infidelity, Ignorance, Humane Infirm-
mity,

mity, both in him that requires it,
that gives it, and that ordains it.
Charron.

As the Light of Godly Knowledge
increaseth Vertue, and worketh a
Godly Life; so the Darknes of Ig-
norance hindereth Vertue, and in-
creaseth a wicked Life.

The Truth of God is an Instructor
of them that are Ignorant; for the
Mind of Man is not so Bright by Na-
ture, that it can of it self know the
Things that are of God; and there-
fore, it behoveth him to have a Di-
vine Light, to instruct him in the
Law of God. *Plato.*

He that is Ignorant of the Truth,
and led about with Opinions, must
needs Err.

It is a shame to be Ignorant of that,
which every Man ought to know.
Socrates.

It is better to be ignorant of Vile
Things; than to know them. *Pythag.*
Idleness begetteth Ignorance, and
Ignorance begetteth Error. *Plato.*

The Multitude of them that do err,
and their Agreement in Error, can-
not make the Error allowable. *Corn.*
Celsus. Error

Error is not overcome with Violence, but Truth.

Error at the End is known to be Evil; and Truth thereby is much the better known.

He that errs before he knows the Truth, might the sooner be forgiven.

Folly is a great Enemy to Mankind. *Pythagoras.*

Fond and foolish Dreams, deceive them that put their trust in them.

It is a great Mistake to think, that all Rich Men are happy.

It is better to be Wise and Poor, than to be Foolish and Rich.

It is the Property of a Fool, to spy out other Men's Faults, and forget his own. *Tullius.*

They that are prudent, say little; but Fools will speak too much, without asking them any Question.

The Tongue of a Fool is the Key of his Counsel; which in a wise Man, Wisdom hath in keeping. *Socrates.*

He that Bableth much, declareth himself to have but small Knowledge.

As the Vessel cannot be full, which always runneth out, and taketh nothing in; so that Man cannot be wise;

that

that evermore talketh, and never heareth. *Seneca.*

Like as a stinking Savour is noysom to those that smell it, so is the Talk of Fools to wise Men that hear it.

When the Conscience is drowned with Worldly Pomp and Riches, then Wisdom is turned into great Foolishness.

When thy Spirit is drawn with some desire of Pleasure, beware--- and meditate a little; considering diligently, that after thou hast been overcome of Pleasure, there remaineth Repentance, and thy Hatred against thy self; whereas, if thou abstainest, a stedfast and an assured Joy possesseth thy Heart. *Epictetus.*

There is no greater Victory, than for a Man to vanquish himself.

Sorrow is a Grief or Heaviness for things that are done or past. *Aristotle.*

The Rod of God, or his Scourge of Affliction, (whereby the proud Flesh of Man is brought low) is the most ready and necessary Mean, whereby they shall be driven to Remember themselves, and to live the more

Honestly

Honestly and Vertuously in the Sight of God. *Plato.*

Repentance signifieth great Anguish and unfeigned Sorrow, begot in the Heart of him that hath grievously sinned, and endeavoureth to amend, by forsaking his Wickedness, and following Godliness.

True Repentance is to cease from Sin. *Ambrose.*

Sin goeth before Repentance; and after Repentance, followeth Newness of Life. *Justin Mar.*

An accusing Conscience is the most secret and terrible thing that can be, at the approach of Death. *Plotinus.*

God offers the Grace of Repentance to all Men, but all do not receive it; and many, who for a time do repent, fall away, and their Latter End is worse than their Beginning. *Augustin.*

Sleep not at Night, before thou hast called to mind thy Actions in the Day past, and repent thee of the Evil; but rejoyce in that which was well done. *Pythagoras.*

Trouble is a Preacher sent from God, to bring Man to the Knowledge
H of

of his Sin, and to call him to Repentance. *Hermes.*

Like as the Sinner's Mind is turn'd from God, and is far from, and estranged to Him, so long as it is given to the desire of Sin; so by Repentance it is turn'd unto God, and doth reverently fear, worship and serve Him, whom he before despised; if thou offendest, the best Remedy is Repentance and Amendment of Life; it is no matter how corrupt the Air is, so that thy Conscience be clean from Sin.

Of all things that are spent, Time is the most precious. *Theophrastus.*

Time is the most precious thing that can be spent. *Periander.*

How many precious Mornings are spent by some in Consultation with Taylors, Barbers, and Tire-women, Patching and Painting, betwixt the Comb and the Glass? They Live as if they should never Die, and without any Thought of Humane Frailty. *Seneca.*

It should be our Care, before we are Old, to live well; and when we are so, to Die well, that we may expect our End without Sadness;

ness; for it is the Duty of Life, to prepare our selves for Death; and there is not an Hour we live, that does (or may) not mind us of our Mortality. *Seneca.*

Let us therefore live as if every Moment were to be our last, and set our Accounts right every Day that passes over our Heads. We are not ready for Death, and therefore we fear it; because we do not know what will become of us when we are gone; and that Consideration strikes us with an inexplicable Terror.

As Everlasting Felicity doth immediately attend the Godly after the short Race of their Misery; so Everlasting Torment immediately pursueth the Ungodly, after the short Race of their Worldly Felicity. *Lactantius.*

So profuse are some of Time, they never put it to Account, tho' it is exceeding Valuable; but because they do not see it, they reckon upon it as nothing; and yet these easie Men, when they come to die, would give the whole World for those Hours a-

gain, which they inconsiderably cast away before, but there is no recovering of them; but when they fall sick, what Promises of amendment, if they escape that time! What Exclamations against the Folly of their mispent Time! And yet if they recover, they Relapse—how great a Shame is it to be laying new Foundations of Life at our last Gasp! While we are Young, we may learn to live well; but when Age comes on, we are seized with Languor and Sloth, afflicted with Diseases, and perhaps die worse than we were Born; which is our own fault. *Seneca.*

In the Division of Life, there is Time past, present, and to come; what we do, is short; what we shall do is doubtful; but what we have done is certain: The Passage of Time is wonderful quick; Man must look back to see it, and in that looking back, he has Ages past at a View: but the present gives us the Slip unperceived; 'tis but a Moment that we live; and yet we are dividing it into Childhood, Youth, Man's Estate,

Estate, and Old Age, all which degrees, we bring into that narrow compass (of our Life) if we do not watch, we lose our opportunities.--- What greater Folly can be in the World, than the Loss of Time, the Future being so uncertain ! We should therefore first prepare our selves by a vertuous Life against the dread of an inevitable Death ; and it is not for us to put off being good, 'till such or such a Business is over ; -- the Conscience of a good Life puts a Man into a secure Possession of Felicity ; but he that leads a wicked Life, is afraid of his own Memory, and in the review of himself.

Time is Precious to him that well spendeth it.

Containing a Century of Divine and Moral (but short and weighty) Sayings or Sentences, chiefly collected from the most noted Authors before named, and put into an Alphabetical Order.

- X 1. **A** Good Man is the Similitude of God.
2. A Slave to Passion hath no Power to Rule his own Will.
3. A Man that is Obedient to the Dictates of Right Reason, cannot injure his Neighbour.
4. A quiet Man joyneth Wisdom with his Simplicity.
5. An Evil Tongue is sharper than a Sword.
6. Affirm nothing before thou know'st the Truth.
7. A Man ought rather to embellish his Mind with honest Arts, than deck his Body with fine Apparel.
8. Anger is the Cause of Enmity and Hatred.
9. An Upright Man, and an Happy Man are all one.
10. All the World is the Temple of God.
11. Be

11. Be careful of such things, as appertain to God.

12. Be not earnest in thy Desires after any Visible Thing.

13. Be the self-same as thou pretendest.

14. Be not high-minded.

15. Be not hasty to speak, nor slow to hear.

16. Be satisfied with little, and covet not other Men's.

17. Be Sober in thy living, and replenish thy Heart with Wisdom.

18. Chastity is the Beauty of Man's Life.

19. Constant Love is a Principal Vertue.

20. Custom, without Truth, is but an old Error.

21. Custom is as it were another Nature.

22. Do that whereof thou should'st not Repent.

23. Do that which is just, and abstain from Evil.

24. Dread God, and keep thy self from vain Glory.

25. Drunkenness is an abominable Vice in a Teacher.

H. 4. 26. Eat

26. Eat rather for Hunger, than
for Pleasure or Delight.

27. Enſue the Vertues of thy Godly
Anceſtors.

28. Fix thy Mind to do Juſtly; and
ſee thou Swear not.

29. Fear dependeth on Love; and
without Love it is ſoon had in Con-
tempt.

30. Fly from Filthineſs of Life.

31. Fly the Company of a Lyar, or
beware thou believe him not.

32. Give Place to thy Betters, and
Elders.

33. God is ſeen of the Vertuous
Mind.

34. God is all Goodneſs and Love.

35. God is Careful for all, both
Small and Great.

36. God is the Law of Wiſe and
Sober Men.

37. Good Education is the way to
good Manners.

38. Hate Pride and Vain Glory.

39. He that helpeth the Evil,
hurteth the Good.

40. Hope of Reward maketh Pain
ſeem eaſie.

41. He is in great danger, that look-
eth not to his Soul.

42. Haste often causeth Repen-
tance, and a Froward Heart findeth
no good.

43. It is a point of Flattery to
praise a Man to his Face.

44. If thou hast done well, thank
God; if not, repent and ask him
Forgiveness.

45. Infamy always ensueth Arro-
gancy.

46. In Prosperity beware, and in
Adversity hope for better things.

47. Judge according to Equity.

48. Law is the Tryer, and Finder-
out of Truth.

49. Let not thy Tongue run before
thy Wit.

50. Let thy Mind rule thy Tongue.

51. Labour not much for that
which will perish.

52. Love, if thou would'st be loved.

53. Let not thy Thoughts depart
from Truth.

54. Let no Man perswade thee by
Flattery to do any Evil.

55. Learn to bear hard things,
that thou may'st bear easie things the
better.

56. Love thy Neighbour.

57. Let not thy Thoughts depart from Truth.

58. Love Righteousness and Truth.

59. Miseries have Power upon Man, and not Man upon Miseries.

60. Misery will be the end of meddling with many Matters.

61. Nothing can corrupt a Mind wholly dedicated to Virtue.

62. Never open thy Gates to Flatterers and Dissemblers.

63. Praise little, but dispraise less.

64. Piety is absolutely necessary to Happiness.

65. Piety is the best Armour.

66. Perform whatsoever thou Promisest; but promise nothing unlawful.

67. Praise no Man as Blessed and Happy, till thou see'st the End of his Life.

68. Popular Applause soon perisheth, but true Honour never dieth.

69. Quietness is sure, but Rashness is dangerous.

70. Rejoyce not at any Man's Calamity.

71. Refrain from foul Language.

72. Reverence thy Parents.

73. Re-

73. Receive patiently the Words of Correction, although they seem grievous.

74. Reproach not thy Friend, though he recede from thee a little.

75. Restore what is committed to thy Trust.

76. Riotous Living oft brings Poverty and Contempt.

77. Repentance is the end of Filthy Amours.

78. Speak well of that which is good.

79. The Mother of extream Mischief, is Wordly Wisdom.

80. Take heed unto thy self, and be circumspect.

81. Take patiently whatsoever befalleth thee.

82. There is more trust in Honesty than in an Oath.

83. The Tongue is the Bewrayer of the Heart.

84. Too much Self-love is the cause of much Evil.

85. To do good, is the best Course of Life.

86. Think first, then Speak, and at last Perform.

87. To

87. To see, is a small matter ; but to foresee, is a token of Wisdom.

88. True Vertue stands not in Saying, but in Doing well.

89. The Kindness of Flatterers is chased away by Adversity.

90. To be exalted with good Success, is to run in a slippery Way.

91. Vertue is the Beauty, Vice the Deformity of the Soul.

92. Vertue is best try'd by Adversity.

93. Vertue is an Armour, none can pierce, or take from good Men.

94. Wicked Hopes, like ill Guides, deceive a Man, and lead him into Sin.

95. Whosoever thou art, learn to know thy self.

96. What thou takest ill in thy Neighbour, do not thy self.

97. Where Sensuality reigneth, Reason taketh no place.

98. Walk not in the way of Hatred.

99. Wisdom is a Vertuous Composure of the Soul.

100. Wrath and Hastiness are very Evil Counsellors.

C H A P. VIII. *to 184*

Giving a brief Account (according to History) what the Authors were, and of some Remarkable Passages in the Lives of several of them, and in what Time of the World they lived; Beginning, and more largely Treating of that Wise Philosopher Socrates.

SOCRATES, the Son of *Sophroniscus*, a Stonecutter, and *Phanareta* a Midwife, was born at *Athens*: It was told his Father, he should have the Guide of his Life within him, which should be more to him than Five Hundred Masters. He was a Man of wonderful Wisdom, an Hearer of *Anaxagoras*; and after some time spent in Natural Philosophy, he gave himself to the Study of Moral and Divine Things, teaching Vertue openly, and diligently following the same in his Life; instructing People freely in just, grave, and virtuous Manners, and got his Living by his Hand-labour; from which *Crito* at last deliver'd him, because of his Wisdom,

Wisdom, and became his Scholar. So also many others came to hear and learn of him, as *Plato, Antisthenes, Xenophon, Aristippus, &c.* Philosophers of Note in that time. He used sometimes, through Earnestness of Speech, to shake his Head, stir his Fingers, yea, sometimes pull himself, to add the more Force to his Words. He had a great Gift both in perswading, and also in dis-swading.

As to his Person, he was said to be very Unhandsome, of a melancholly Complexion, Bald, a flat Nose, severe down-cast Look, difficult in Speech, and of few Words, but efficacious; fervent in Dispute, patient when Reproached; his Constitution strong and hardy, which he preserved by Temperance; bearing Cold and Hunger upon occasion; his Habit the same in Winter as Summer. He was of a constant Mind, and invincible Reason; he was also frugal and continent; when many times walking about the Market, or Places where multitudes of things were to be sold, he was wont to say after this manner, *Good Lord, how many things are here,*

here, that I have no need of; but other
 Men are vex'd in Mind; thinking how
 many things they lack. Socrates rejoy-
 cing with himself, that having accord-
 ing to Nature, used himself to few
 and mean things, he neither coveted
 nor needed Gold, Purple, Precious
 Stones, Silk, Gorgeous Apparell, or
 Furniture, or other Rich Men's De-
 light; but said, they were more fit
 for to set out Actors of Tragedies
 or Stage-Plays, than necessary or pro-
 fitable for Man's Life and Sustainance.
 He made it his Practise, where-
 ever he went, to do good, and was
 in every respect very Serviceable:
 Wherefore the Company and Con-
 versation of Socrates was very desira-
 ble in every Place; for he profited
 the People no less in Recreations,
 than in serious Studies; teaching not
 only in the Chair, but in his Eating,
 in the Field, in the Market, and also
 in the Prison. Thus he made every
 Place a School of Vertue. on his A.
 He had a Wife named Xantippe,
 who was reported to be a very Shrew
 with her Tongue, which was a great
 Exercise for him to bear; but at
 last,

last, being so accustomed to it, said, (when his Friend *Alcibiades* admiring his Patience) *I am no more grieved therewith, than when I hear the Noise of the Wheel that draweth up Water out of the Well.*

He despised such as were Proud, High-minded and Contentious; and gloried in mean Fare, saying, Those were most like unto God, who lack'd fewest things. For on a certain time, he made Provision to entertain some of his Friends, and it being mean and scant, his Wife was asham'd of such small Preparation; but, said he, *Be content, Wife; for if they are Sober and Honest Men, they will not despise this Cheer; but if they are Riotous and Intemperate, we shall be sure they will not be surfeited.* He said, Those that used themselves to Chastness of Life, and Moderate Diet, had far more Pleasure, and less Sorrow, than they that sought all the Pleasures of the World. And he would have Men to pray, and desire of God nothing but good and needful things, without farther addition: Whereas (said he) many People will crave Rich Marriages, Treasure,

sure, Honours, Kingdoms, and Long Life, as tho' they would appoint God what to do; but God knows best what is good for us, and what noe. Such as bought things at a very dear Rate, (that is, such Fruits, &c. as were forced by Art to be forwarder than their usual time) he said, despaired of living until the accustomed time of their Ripeness or Season; else it were great Folly to buy things so dear, when in a short time the same things might be had much cheaper and better. Thus he was wont to correct and check the inordinate Desires and Appetites of Men, with a sober Mind and sound Judgment.

He was wont to admonish his Friend *Aeschines*, and such as were straitned to live, to borrow of themselves; shewing the way to withdraw superfluous Meats, and other things, according to the Proverb, *Sparing is good Getting*. He once met *Xenophon* in a certain Lane, and beholding of him, held out his Staff, and stop'd him; of whom he demanded, where such and such Merchandizes were commonly sold? *Xenophon* readily answer'd. Then *Socrates*

Socrates asked, where Men were made good? *Xenophon* said, He knew not. *Socrates* said, Then follow me, that thou may'st learn this. And from that time, *Xenophon* became a Hearer of *Socrates*.

There were many other Answers that he gave to several Persons that put Questions to him upon sundry Matters; some of them here follows, *Viz.*

Quest. Who lives without Perturbation?

Ans. They who are conscious to themselves of no Evil Thing.

Q. Whom he thought Richest?

A. He who is content with least.

Q. What is Continency?

A. A Government of Temporal Pleasures.

Q. What was the Honour of Young Men?

A. To attempt nothing too much.

Q. How he could suffer in his House such a Scolding Woman, as was his Wife *Xantippe*?

A. She teacheth me at home Patience, that I may use the same when I go abroad.

Q. Whe-

Q. Whether it be better to marry,
or to be single?

A. Whether soever thou dost, thou
shalt repent; for a single State, and
-marry'd State, have both great In-
conveniences.

Q. Why did he not, when in Com-
pany, drink as others did?

A. Because he would not accustom
himself to follow his Affections and
Lusts.

Thus, in short, he continued in
Teaching, Exhorting, and Instruct-
ing the People in Divine, as well as
Moral Things; Asserting the Spirit-
tual, Infinite, and Eternal Nature of
God; the Corruption of Humane Na-
ture; that Virtue was not acquired
by Nature or Art, but was the Product
of Divine Inspiration; that all true
Knowledge of God came by Divine In-
fusion: Shewing also an Example, by
his own Holy, Severe, Sober, Tempe-
rate, and Self-denying Life; till at
last, for the just and sharp Reproofs
that he gave to some, who took de-
light in Stage Plays, and other Vanities
of the Age, he procured Enemies
to himself, and they conspired against
him,

him, accusing him for breaking the Laws of the City, which had been given of the Elders; teaching, that there are no Gods; and that there is but one God, who was without Beginning and Ending, who made and governeth all things; and that the Soul of Man was Immortal; and that against Law he corrupted the Youth. This was the Substance of the Accusation which was put up against him. When Socrates perceived it, he said, that he would never forbear speaking Truth so long as he lived; saying, *If I die by Sentence, I am allow'd the benefit of the most easie kind of Death. --- I never hurt or injur'd any Body; but on the contrary, have advantaged all that conversed with me to my utmost Ability, communicating what Good I could Freely, and not for Gain.* But while he was Judged (it's said) Plato stood up in his defence, and could not be suffer'd; and so he was condemn'd by Eighty Judges, and cast into Prison: The Sentence was, That he should drink a Cup of Poyson. When in Prison, he was advis'd to escape by means of some of his Friends, which he not accepted

accepted of, but thanked them; and said, *This City, where I must suffer my Death, is the Natural Place of my Birth. I had rather die here than elsewhere.* So being thus minded, he continued in Prison, teaching many things, Heavenly and Natural; but he would write nothing, saying that *Wisdom ought to be written in Men's Hearts.* Nevertheless his Disciple *Plato* wrote much of what his Master *Socrates* taught.

A little before he was to suffer Death, he desired that he might bathe himself, which he did; and calling his Wife and Children, he gave them good Instruction. And when he went towards the Place of Suffering, his Wife went after him, crying, *Alas, my Husband dieth Guiltless!* To whom he said, *Why Woman, wouldst thou have me die otherwise?* and sent her away; saying, *Truly did I not believe I should go to the Just God, and to Men better than any Living. I were inexcusable for contemning Death; but I am sure to go to God, a very good Master, and hope to meet with good Men, and am of good Courage, hoping that something*

something of Man subsists after Death,
 and that it is then much better with the
 Good than with the Bad. This said,
 Crito asked him, What Directions he
 would leave to them concerning his
 Sons, and other Affairs? Said he, I
 desire no more than what I have often told
 you, If you take care of your selves, what
 soever you do will be acceptable to me
 and mine, though you promise nothing;
 if you should neglect your Selves, and
 Vertue, you can do nothing acceptable to
 me, though you promise never so much.
 Said Crito, That we shall observe,
 But how wilt thou be bury'd? As
 you think good, said he, if you can catch
 me, and that I give you not the slip. Let
 not Crito say, That Socrates is carry'd
 to the Grave, or laid under Ground; for
 know, dear Crito, such a Mistake were
 a wrong to my Soul. Be not dejected;
 tell the World, my Body only is bury'd,
 and that after what manner thou pleasest.
 Yet (saith Socrates), I may pray unto God,
 and will, that my Passage hence may be
 happy, which I beseech him to grant.
 Apollodorus proffer'd him a precious
 Garment to die in; to whom he said,
 Hath not my own Coat serv'd me to live
 in?

in? Why then may it not serve me to die in? His Friends began to weep, wherefore he blamed them, saying, I sent away the Woman, because she should not do as you do; and so commending his Soul to God, he drank the Poyson. And as he was in Travail of Death, one of his Disciples said, O Socrates, full of Wit, yet teach us somewhat, while thy Speech lasteth? To whom he answer'd, I can teach you no other wise now dying, than I taught you in my Life-time.

Thus he finished his Godly Life, being Seventy Years old; and many of his Godly Sayings are mention'd in this Book.

But it's said, in a short time his Eighty Judges, and the People were so sorry for his Death, that of his Accusers, some they flew, some they banish'd, some hang'd themselves; and they erected Statues to his Honour, and called home his banish'd Friends. He was before the Incarnation of Christ about Four Hundred Years.

As to the rest of the Authors, hereafter named, I shall be very brief in my Remarks.

Anacharsis,

Alexander Severus, Son of *Varus*, born in the City of *Rome*; and Emperor thereof Thirteen Years, is said to have been a vertuous, wise, gentle, liberal, and sincere Prince; but was at last wickedly slain.

Anacharsis, A *Scythian* Philosopher, Son of *Gnurus*, Brother to *Cadovides* King of *Scythia*, a Man of great Wisdom; he was wont to say, *The Vine bringeth forth three sorts of Grapes; the first, of Pleasure; the second, of Drunkenness; the third, of Sorrow.* Being upbraided by one for being a *Scythian*, said, *Indeed my Country is a Reproach to me; but thou art a Reproach to thy Country.* When he was reprov'd of Fearfulness, he said, *That his Fearfulness caused him to abstain from Sin.* He lived about Six Hundred Years before Christ's Incarnation.

Anaxagoras (Son of one *Eubulus*) was a famous Philosopher, Noble of Blood, but more Noble in Vertue and Wisdom, and very Liberal; for he gave away his Possessions, and went from his Friends to study Philosophy; and when one said unto him, *Hast thou no care for thy Country?* *Yes verily* (said he)

he) *I have exceeding Care for my Country*; pointing up his Finger to Heaven. He was in *Xerxes's* time, between Four and Five Hundred Years before Christ.

Anaximenes, a *Milesian*, Son of *Euristratus*, a Philosopher, Disciple to *Anaximander*.

* *Ambrose* was a *Roman* born, of a Noble and Antient House, and was sometime Consul of *Rome*; he was a Man of Fame, for Holiness, Gentleness, and Wisdom; and was Bishop of *Milan* about *An. Christi* 373.

Antisthenes the Philosopher, Son of *Antisthenes*, was born at *Athens*, and taught *Oratory* several Years; but at last, hearing *Socrates* treat of Divine Things, he sold his Estate, and gave to the Poor, and betook himself to the Study of Heavenly Things; going daily from *Piræum* to *Athens* (being about five Miles) to hear *Socrates*; he said, Those that would never die, must live Justly and Piously. Being asked, What was best to learn? To unlearn evil, said he. He mightily commended Vertue, and said, Those that have learned it, let them not offer

to entangle themselves with *Vanities*, or *Corporal Delicacies*, which dull the *Minds*, and hinder them from following *Heavenly Things*. Being praised of some *Evil Men*, he said, *I fear that I have done some Evil*: Often saying, *I had rather be mad, than addicted to Pleasure, and spend my Days in feeding and decking my Carcass*. When he saw a *Woman Richly Deck'd*, he would, in a way of *Reproach*, bid her *Husband bring out his Horse and Arms*; meaning, if he were prepared to justify the *Injuries* such *Wantonness* produceth, he might allow her; otherwise (said he) *pluck off her gaudy Attire*.

Apuleius, a *Philosopher*, born in *Africa*, flourished in *Athens*, and wrote in *Latin* divers *Things*.

Arcefilaus, Son of *Seuthus*, Scholar of *Theophrastus*, was studious in *Plato's* Works, had a ready and quick Spirit.

* *Arnobius*, a Noble *Rhetorician* of *Africa*, Master to *Lactantius*; he lived about the Year 300.

Aristides, a Noble Man of *Athens*, excellent for *Wisdom*, *Justice*, and *Temperance*; who when *Themistocles* disclosed his Mind to him, how that
the

the Navy of the *Lacedæmonians* might beset on fire, to abate their Power, that it might be of advantage to the Common-wealth of *Athens*; *Aristides* said to the Consul, *That his Advice was Profitable, but not Honest.* The *Athenians* hearing that it was not Honest (or to do as they would be done by) would not have it disclosed. Which was a rare Example in an Heathen, and agreeable to Christ's Doctrine. This was before his Incarnation about Four Hundred and Seventy Years.

Aristippus, Disciple to *Socrates*; but was not of so Chast and Temperate a Life as his Master.

Aristotle, a Philosopher, (Son of *Nichomachus*) was *Plato's* Disciple, and a Man of great Learning and Knowledge; being asked, what he got by Philosophy? He answer'd, *I can do that unbidden, which some can scarce do compell'd by Law.* Being ask'd, what Advantage a Man got by Lying? He said, *Not to be believ'd when he speaks Truth.* He was also an excellent Physician, and wrote many good Works in Physick. He liv'd about Three Hundred and Fifty Years before Christ.

* *Augustin*, a Man of great Wisdom and Learning, was converted to the Christian Faith, and wrote many Books now much esteemed. He lived Seventy Six Years, and died about *An. Christi* 430.

Augustus Caesar, a Roman Emperor, in whose Reign *Christ* was born, was a Wise and Vertuous Prince, whose Death the Senate did much lament.

Bias Prieneus, one of the Seven Sages of Greece; when his Country was besieged of the Enemy, by Policy he deliver'd it. Being ask'd, what was hard? He said, *To take Adversity well after Prosperity*. To a wicked Man that asked him, what was Goodness? he gave no Answer; the other asked, why he answered not? He said, *Because thou enquirest of that which pertaineth not to thee*.

Bion, a Philosopher, who declared to *Antigonus* King of Macedonia, the Baseness of his Parentage.

* *Boetius*, a Learned Man, and Senator of Rome.

* *Charron*, a Modern French Author.

Chilon, one of the Seven Sages of Greece, the Son of *Damagetus*, born
in

in *Lacedemonia*; 'tis reported, he lived so well, that when he was old, he said, That he never in his Life, to his Knowledge, had done any Evil, save one.

Cicero, call'd *Marcus Tullius Cicero*, was Consul of *Rome* about Sixty Years before Christ; whose great Eloquence, abundant Learning, sharp Judgment, and most ardent Love to his Country, have made him Famous to all Posterity.

Cleobulus, one of the Seven Sages of *Greece*, Son of one *Evagoras*.

Cornelius Celsus, a Noble Roman, who wrote of Physick, &c.

Crates the Theban, Scholar to *Dio- genes*; being a Nobleman, he sold his Inheritance, and distributed the Money. He was so very earnest in Re- proving of Vice, that he was called *Master Controller*; for he would go into Houses, and plainly reprove whatsoever he disliked. It's said, he so much disdain'd fine Apparel, that he sew'd a sheep-skin upon his Cloak, to make it the more uncomely. He lived about Three Hundred and Ten Years before Christ.

Demo-

Democritus, a Noble Philosopher, while a Child, learned Astronomy in *Chaldea*, and Geometry in *Persia*; returned to *Athens*, gave his Possessions unto the Publick, and only reserved unto himself a little Garden, in which he took much delight to search out the Works of Nature. He was before Christ about Five Hundred Years.

Demosthenes, an excellent *Grecian* Orator, Disciple to *Plato*; was before Christ about Three Hundred and Forty Years.

Dindimus, a King, or one as chief among the *Brachmans*, which were a sort of *Indian* Philosophers, or Wise Men, who liv'd retiredly, chiefly upon Herbs, Roots, Fruits, &c.) whom *Alexander* the Conqueror hearing of, sent for him with Threats to come to him; but *Dindimus* refused, not regarding his Threats. *Alexander* comes to him, and after some Conference, *Alexander* said, O *Dindimus*! thou true Teacher of the *Brachmans*, thou comest of God; I have found thee the most excellent among Men; I know all that thou hast spoken is true: God hath brought

brought thee forth, and sent thee into this Place, in which thou art Happy and Rich, wanting nothing, enjoying much Rest and Peace, &c. He lived about 350 Years before Christ.

Diogenes, a Philosopher, who lived very meanly, using one Place for all Purposes. *Alexander* the Great, once came to see him, saying, O *Diogenes*! I am come to help thee, because I see thou lackest many things. To whom he said, Whether of us two is the more needy? I, who beside my Scrip and Cloak, desire nothing; or thou, who art not content with thy whole Realm? At which *Alexander* said, If I were not *Alexander*, I would be *Diogenes*. He blamed the People, because when they sacrificed and gave Thanks for their Health, they would Feast and Banquet; which was against Health. He was about 350 Years before Christ.

Epictetus was an Eminent Stoick Philosopher.

Euripides, a famous Poet among the Greeks.

Galenus, a Noble Physician, Son of one *Nicon*; he excelled in the Art of Physick, wrote much thereof, he flourished about An. Christi 140.

Hermes Mercurius Trismegistus, an Excellent and Ancient Egyptian Philosopher, endued with great Wisdom and Knowledge, both in Divine and Natural Things; is thought to have been about Twelve or Fourteen Hundred Years before Christ.

Homer, the chief of Poets, said to be Blind; was thought to have been Eight or Nine Hundred Years before Christ.

Horatius, a famous Poet, in the Days of *Augustus Caesar*.

Isocrates, a Grecian Born, a famous Orator and Philosopher; being ask'd, how a Man might keep himself from Anger? He said, *In remembering that God looks always upon him.* In his Works he extolled Vertue, and lived Vertuously himself. He was about Three Hundred and Ninety Years before Christ.

* *Justin Martyr*, was a Learned Philosopher, but became a Christian and Martyr. He lived about Anno 130.

* *Lactantius*, Scholar to *Arnobius*, being called a Father or Doctor of the Church, lived about Anno 310.

Marcus Aurelius Antoninus, a Philosopher, and Emperor of Rome, Adopted Son of *Antoninus Pius*; said to have been a Prince of excellent Virtue, Wisdom, and Learning; being unwilling to oppress his Subjects, made Sale of his Richest Jewels, Plate, &c. He lived Anno 164.

— There was another Emperor of the same Name, about Sixty Years after; but he was a wicked Prince.

Myson, Son of *Stremon*, as his said, wrote many Works. He lived about Five or Six Hundred Years before Christ.

Pacuvius, a famous Writer, was commended by *Quintilian* for the Gravity of his Sentences.

Periander, one of the Seven Wise Men of Greece, so termed.

Pericles, a Captain of the Athenians, *Anaxagoras's* Disciple, was about Four Hundred and Forty Years before Christ.

Philip King of *Macedonia*, Father of *Alexander* the Great, when he had conquer'd the Athenians, for fear he should be exalted over-much, caused a child

a Child to come to his Chamber-door daily, and cry with a loud Voice, *Philip, thou art a Mortal Man*; which he observed so constantly, that he never went out of his Chamber, till the Child had thrice spoken those Words.

Phocion, Disciple of *Plato*, a Governor of *Athens*, was so grave and sober, that he was hardly ever seen either to laugh or weep; using to go Barefoot, except in Winter. *Alexander* the King sent him much Treasure; but he refused it, being best content to live poorly. At last, he was condemn'd to Death by his own Countrymen: And when he was going to suffer, one of his Friends ask'd him, If he would have any thing to his Son? *I would* (said he) *that such Wrong as the Athenians do to me, he should not remember.* Note, what a Christian-like Expression was this from an Heathen! who was before Christ about Three Hundred Years.

Pittacus, one of the Seven Sages of Greece, was of the City *Mitylene*.

Plato, by some called *Divine Plato*, the Son of *Ariston*, a great Philosopher,

pher, in Wisdom, Learning, Knowledge, and Eloquence, descended of Solon's Kindred, Disciples to Socrates, and wrote his Saying, and many other Books. One, whom he reprov'd for Playing at Dice, said, *Thou chideest for a small matter.* Quoth he, *The Thing is small, but the Custom and Use thereof is no small matter.* To one of his Scholars, that displeased him, he said, *If I were not angry, I would beat thee.* He was about Three Hundred and Fifty Years before Christ.

Pliny the Second, a Man of Vertue and excellent Learning, who wrote to Trajan the Emperor on behalf of the Christians, lived about Anno 150.

Plotinus, a Philosopher, of Plato's Sect.

Plutarch, a Philosopher, of a chaste Life, and good Conversation, and a great Writer of Books, concerning the Education and Instruction of Youth, and of Government. To Trajan the Emperor he said, *Thou shalt rule Kings even as thou wilt, if thou goest not from thy self: And if thou disposest all thy Works to Vertue, all things shall prosper with thee: which if thou dost follow, thou shalt*

Shalt follow me as an Example of good Living.

Propertius a Poet, born in Medania, a Town in Umbria.

Pythagoras, a Philosopher of Samos, a Rich Merchant's Son, called Demaratus, was a Man of wonderful Parts, went into Egypt and Babylon to learn Mystical Sciences; at last he came and kept School in Italy. 'Tis said, he would eat nothing that had Life, and lived in great Abstinence and Continence; and was in such Authority among his Disciples, that when any matter was disputed about, for Confirmation it was enough to say, that Pythagoras said so. He taught Men what true Love and Friendship were. It is said, that those of his Sect kept this Custom inviolably, That if it happen'd they had any Quarrel or Anger one against anothe, before the Sun went down, they appointed a Meeting, where they embraced and shook Hands one with another. Seeing a People given to Luxury and Vice, by his Behaviour and Persuasion, they reformed their Evil Manners in a little time, to admiration

For the Women that were forsaken by their Husbands, and Children of their Parents, he so instructed, that they were received again. He caused the Women also to set aside their gorgeous Attire, teaching them that Chastity was the chiefest Ornament of honest Women. To one that was gaily Apparell'd, and spake uncomely things, he said, *Either make thy Garments like thy Speech, or else thy Speech like thy Garments.* Being ask'd, what was Philosophy? He said, *The Meditation or Remembrance of Death, labouring daily to get the Soul liberty in this Prison of the Body.* He lived about Five Hundred and Fifty Years before Christ.

Quintilian, a famous Rhetorician and Orator in Rome, flourished about the Year 70 after Christ. He advised Parents to Train up their Children in Learning, good Manners, and vertuous Exercises.

Seneca, a Philosopher, Scholar to *Strato* the Stoick; he flourished in the time of *Nero*, whom he taught in his Youth, in Learning. In his time *Paul* came to Rome, and preached there;

there; and *Seneca* (with others) went to hear him, delighting much therein; till at length they grew very familiar, sending Letters to each other: He read also the Writings and Doctrines of *Paul* before the Emperor *Nero*: But at last the Tyrant *Nero* took Hatred against him, and put him to Death. *Hierom* makes mention of some *Epistles* that pass'd between *Paul* and *Seneca*; and alledges that as a Reason for his putting of him in his Catalogue of Ecclesiastical Writers. See *Casal, de Scriptor Ecclesiast.*

Solon, one of the Seven Sages of Greece, and a great Philosopher, born at *Salamis*, a Man of excellent Wit, and bore such Authority, that he gave many Laws to the *Athenians*. 'Tis said of him, He went to a Play, but when it was done, he ask'd *Thespis* the Chief Actor, If he were not ashamed to tell so many Lyes in the Face of such a great Auditory? *Thespis* said, There is no harm nor shame to act such things in jest. *Solon*, striking his Staff on the Ground, replied, But in a short time, those who approve of this kind of Jestings,

will

will use it in earnest in common Affairs. So he absolutely forbid him to teach or act Plays, conceiving them to be pernicious to Youth.

Thales (the Son of *Examinus* a Nobleman) one of the Seven Sages of Greece, and a Philosopher at *Miletus*, is usually put for the first of the Seven; for he flourished in the Days of *Josiah* King of *Judah*, which was more than Six Hundred Years before Christ. Being ask'd, *Whether God knew Men's Evil Works?* He answer'd, *Yes, and their Thoughts too.* Being ask'd, *what God was?* He said, *Of all the Antiquities, the most antient; for all the Antients past never saw him take Beginning, nor shall any that come after ever see him have End.* Being ask'd, *what was hardest?* He answer'd, *For a Man to know himself.*

Theophrastus, a Noble Philosopher, (and a Fuller's Son) of excellent Eloquence: He had Two Thousand Scholars that came to hear him; yet he was not Proud, but continued Virtuous and Humble. He succeeded *Aristotle*.

Thucydides, an *Athenian* Historian.

Virgil,

Virgil, a famous Poet of *Mantua*.

Xenophon, the Son of *Gryllus*, Disciple to *Socrates*, born at *Athens*; he wrote many Books, and was before Christ about Three Hundred and Fifty Years.

Zeno, *Eleates*, a Philosopher, Son of *Pyrrhus*; 'tis said, he despised all Pomp and Glory, and for Justice and Truth sake suffered many kind of Torments. *Zeno* meeting a Friend of his who look'd heavily, ask'd him the Reason of it? who said, *A Friend of mine requesteth me to bear false Witness for him.* What (quoth *Zeno*) Art thou so foolish, that seeing him void of Shame or Fear, to request Unjust and Wicked Things of thee, thou hast not the Heart to deny him, and to put him back, upon Just and Reasonable Considerations?

Note, The Authors with this Mark * at their Names, were Christians, whose Sayings are not computed to the Number of Fifty; the whole amounting to about One Thousand.



F. I. N. I. S.